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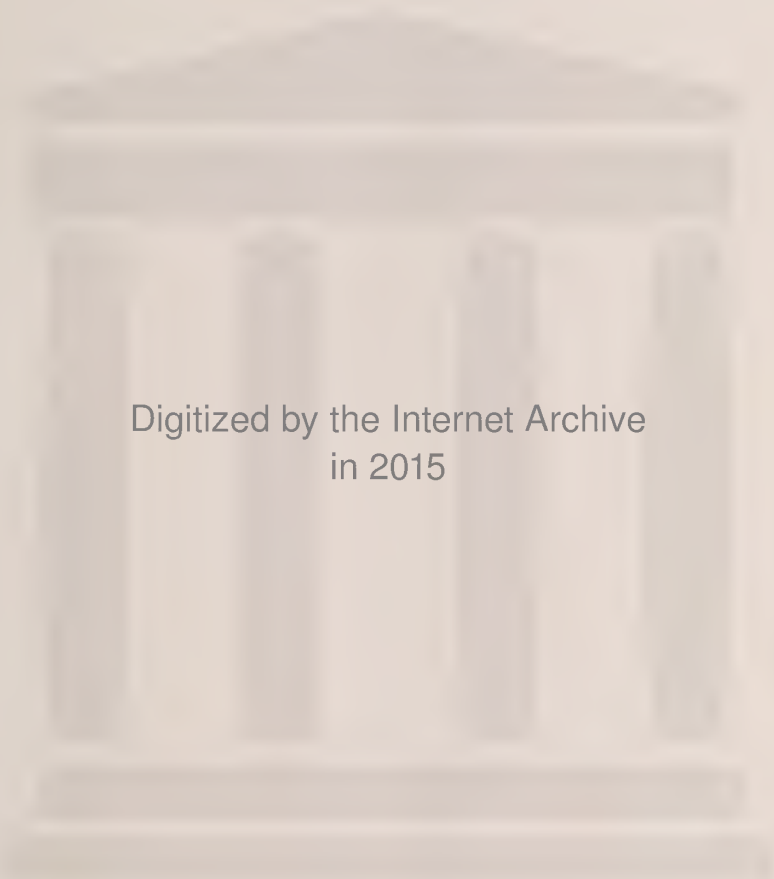
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A UNION ILLUSTRATED MAGAZINE

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OF THE PRESBYTERIAN CHURCH.

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WOMAN'S WORK FOR WOMAN.

VOL. X. APRIL, 1895. No. 4

SILVER JUBILEE bells add their chimes, this year, to the ordinary Annual Meeting music. Rally on all hands, true yoke-fellows, whether delegates or not. A reverent look backward is good preparation for anointing to go forward.

PRAYER and Self-denial Week is April 7–14. Be sure to get the yellow leaflet issued by the Board of Foreign Missions. It contains an order of subjects for each day and is packed with suggestion. The self-denial fund is to be forwarded, through the usual channels, to William Dulles, Jr., Treasurer, 53 Fifth Avenue, New York City.

REV. ARTHUR J. BROWN, D.D., pastor of the First Church of Portland, Oregon, has accepted the Secretaryship which has been vacant since the death of Dr. Arthur Mitchell, and comes to his desk at the Mission House in May.

IT IS proposed that we write these names into our Year Book pages: April 2, Rev. J. Harris Orbison, M.D. and Mrs. Orbison, of Lahore; April 16, Rev. and Mrs. Albert G. McGaw, at Futtehgurh; April 21, Rev. and Mrs. Charles H. Bandy, at Futtehpur.

THE Board of Foreign Missions requires $600,000 before April 30. The Women's Boards sent $9,000 *less* to the Treasury in February than last year. Their united contributions to date are $24,249.46 *less* than in 1894. Will they allow this record to stand—Silver Jubilee year, too? Not if they can help it. We know those women.

THE new law in India which levies a tax of five per cent. on all imported articles of food, chemicals, hardware, apparel and toys, will be still more disadvantageous to missionaries if friends who send them boxes omit to forward a full invoice of contents *with prices*, as, otherwise, the customs officers are liable to rate articles at a value much above their cost in America.

THE Mexico Mission voted in Annual Meeting, upon motion of Rev. Hubert Brown, that all the ladies of that Mission who pass the regular language examinations are entitled to vote upon *all* mission questions. And that is fair.

NOTHING is known at the Mission House of a mob in Paoting-fu except what the newspapers report. Evidently, missionaries there were under considerable strain for the time, but none were injured. It is occasion for admiration and thankfulness that, in cases where our missionary ladies have been obliged to come in contact with Chinese soldiers, they have not been molested. Dr. Anna Larsen, of Ichowfu, attended by a single Chinese servant, traveled safely ten days and a half, last summer, though meeting soldiers every day. Mrs. Mills, with her little boy by the hand, was going through Tungchow gate to her home, and a company of soldiers kindly opened ranks for her to pass.

LETTERS from Japan vividly recall the days of knitting socks and picking lint for our own soldiers (and bidding them good-by). Girls in the Methodist school at Hiroshima rolled bandages for military hospitals in vacation; the orphans at Mr. Ishii's asylum were printing a one-page leaflet "Heavenly Father," by the thousand, which, with temperance tracts, were circulated among the soldiers; at Christian hospitals, medicines, with careful directions for their use, were put up for distribution in the army; the Union Relief Society (Protestant) at Hiroshima was devising social entertainments for the boys in camp, and three chapels were opened every afternoon for preaching, to which citizens were all the more attracted as it was directly addressed to soldiers. Christian Japanese have been appointed chaplains to the troops, the first instance of the kind among Asiatic nations.

PERHAPS all our missionary teachers are fully alive to the importance of pressing parents to pay for the education of their daughters up to the extent of their ability, yet it may be in place to now and again ponder the following suggestion from an

English exchange in regard to India missions:

"It is worth remembering that education at a mission school, especially at one teaching up to matriculation standard, has a material influence on a young lady's prospects of marriage. One who has passed well commands a better social and pecuniary position. It does sometimes occur to outsiders that it is a little hard that mission money should be spent in enabling girls to be well married."

A QUARTER'S income having been often spent on a funeral in a Christian family in India, some missionaries are urging reform. A. L. O. E. set an example by requesting to be buried without a coffin.

IT is amusing to read in the *Japan Evangelist* that severe criticism is passed by Japanese upon the "foreign custom" of a wife's addressing her husband by his given name. We quote: "Though I believe our women will not imitate such an example, I hope this and other unbecoming practices will be carefully guarded against." Missionaries certainly have no object in interfering with a national tradition so harmless in itself. Their aim is higher.

THE Winn family experiment of a little orphanage has expanded to sixteen homeless children, made comfortable and happy and learning to be good—industrious, too. They are making tooth-brushes; at Christmas time were able to work off sixty brushes in a day.

OF 955,000 low castes in the Bombay Presidency, only 6,000 can read. A school has been opened for children of this class in a cow-shed at Ratnagiri and into this a Christian master "manfully went," occupying one half the space, the other half being partitioned off by cocoanut leaves for cows and buffaloes.

SATARA collectorate lies to the north of Kolhapur and Sangli fields. It contains 5,000 square miles of territory and a population of a million and a quarter. Rev. H. J. Bruce, of the American Board, and three or four ladies are the only missionaries. The assistant force of native men includes one pastor, twelve preachers and four teachers.

LEPERS are regularly taught, or treated, by missionaries of our Church at six places in India, Ambala being the only instance known to us where a whole asylum of lepers is treated by women physicians.

THERE are thirty-three leper stations in India, sustained, some in part, others wholly, by funds of the Mission in Edinburgh.

ONE of the twelve Parsee Christian converts in all India has died, Rev. Sorabji Kharsedji. He became a Christian in 1841 and endured great persecution, but through the long years of his ministry was true to Christ. Half an hour before his death he said: "Come sing with me 'My soul doth magnify the Lord.' I want all the people in the hospital to know I am trusting in the Rock of Ages. The passers-by must all know one Mediator, one Atonement," and saying "Into Thy hands I commit my spirit" he passed away. Mr. Sorabji was an author and a man of learning. His wife is head of the Victoria High School at Poona.

THE Parsees of India number 90,000, of whom 80,000 live in Bombay Presidency. They generally read English and are among the noblest types in India. No direct missionary effort has been made for them.

THIS is Centenary Year of the London Missionary Society. Already anniversary days have been observed and September 21–27 will be "Founders' Week." A history of the Society has been issued. Moffat and Livingstone, John Williams, Robert Morrison, Mackenzie and John Paton are all on its bright roll.

A MEDICAL CONGRESS, the first in India, was held in Calcutta Christmas week. It was opened by the Viceroy, 765 delegates being present. It was shown that more deaths in the Empire are caused by malaria than by cholera. It was agreed to publish a quarterly upon medical missions in India. Inquire of Dr. J. Husband, Ajmere.

AS Dr. Harris, who has just returned to Syria with his family, landed in Tripoli, some of his old Moslem patients met him with outstretched arms and kissed him on both cheeks.

SEVERAL of the missionary wives at North China stations have gone with their little children to places of greater safety. Otherwise, the missionaries of our Church have stood by the Chinese. In some places, officials have told the people, "As long as you see the foreigners here you may feel safe." Leading men in Tungchow, who thirty-five years ago held nightly meetings to oppose the mission, went to Dr. Mateer and Mr. Hayes and begged them not to go away, which our brethren had no thought of doing, although eight Japanese shells had fallen very near their houses.

OUR MISSIONARIES IN INDIA.

AND POST OFFICE ADDRESSES.

Mrs. J. C R. Ewing, Lahore, Punjab.
Mrs. Chas. W. Forman, " "
Mrs. J. G. Gilbertson, " "
Mrs. Hervey D. Griswold, " "
Mrs. J. H. Orbison, " "
Miss Thiede (of Wagah), " "
Mrs. Henry Velte, " "
Mrs. Francis J. Newton, Ferozepore, "
Dr. Helen R. Newton, " "
Miss Caroline Downs, Jalandhar, "
Miss M. M. Given, " "
Mrs. C. B. Newton " "
Dr. Maud Allen, Lodiana, "
Dr. Bertha Caldwell, " "
Mrs. Walter J. Clark, " "
Mrs. Arthur H. Ewing, " "
Mrs. U. S. G. Jones, " "
Miss Emma Morris, " "
Miss Wherry (Jagraon) " "
Mrs. Wm. Calderwood, Ambala, "
Dr. Emily Marston, " "
Mrs J. M. McComb, " "
Miss Mary Pratt, " "
Mrs. Reese Thackwell, " "

*Mrs. M. M. Carleton, Ani, Punjab.
Mrs. Marcus Carleton, Sabathu, "
Mrs. E. H. Braddock, Dehra, N W.P.
Miss Elma Donaldson. " "
Mrs. W. J. P. Morrison, " "
Miss Harriet Savage, " "
Mrs. Abbie M. Stebbins, " "
Miss Mary E. Bailey, Landour, "
Miss Margaret C. Davis, " "
Miss Clara Giddings, " "
Miss Clara Hutchison, " "
Mrs. S. H. Kellogg, " "
Miss Jessie Dunlap, Saharanpur, "
Mrs. Chas. Forman, Jr., " "
Mrs. A. P. Kelso, " "
Miss Agnes Orbison, " "
Mrs. Henry Forman, Futtehgurh, "
Mrs. John Forman, " "
Miss Mary Forman, " "
Miss Emily Forman, " "
Mrs. Albert G. McGaw, " "
Mrs. Chas. H. Bandy, Futtehpur, "
Mrs. H. M. Andrews, Mainpurie, "
Mrs. Thomas Tracy, " "
*Mrs. John S. Woodside, Etawah, "

Miss Christine Belz, Etawah, N.W.P.
Mrs. Joseph Warren, Gwalior, "
Mrs. Jas. F. Holcomb, Jhansi, "
Mrs. Jas. M. Alexander, Allahabad, "
Miss Jennie Colman, " "
*Mrs. C. A. R. Janvier, " "
Miss Mary Johnson " "
Miss Margaret Morrow, " "
Mrs. John Newton, " "
Mrs. Geo. H. Ferris. Kolhapur, S.M.C.
Mrs. Jos. M. Goheen, " "
Miss Rachel Irwin, " "
Miss Esther Patton, " "
Mrs. R. G. Wilder, " "
Miss Grace E. Wilder, " "
*Mrs. Robert Wilder, " "
Mrs. L. B. Tedford, Panhala, "
Miss Adelaide A. Brown, Sangli, "
Mrs. Jos. P. Graham, " "
*Mrs. W. J Wanless, Miraj, "
Mrs. W. H. Hannum, Ratnagiri, Bombay Presidency.
Miss A. M. Jefferson, " "
Miss Emily T. Minor, " "

In this country: Dr. Jessica Carleton, 1208 N. 24th St., Phila., Pa.; Mrs. Jolly, Toronto, Can.; Mrs. J. J. Lucas, Lexington, Ky.; Mrs. Robt. Morrison, Clifton Springs, N. Y.; Mrs. Seiler, Hillsdale, Mich.: Miss Jennie Sherman, Ottawa, Kas.; Dr. S. Elizabeth Winter, Friends' Hospital, Phila., Pa.; Mrs. B. D. Wyckoff, *en route* to America.

* These ladies are not formally connected with the Woman's Societies.

IN AMBALA, INDIA—AN UNFINISHED STUDY.

AMBALA District is divided into six *tehsils*, or counties, in each of which I would like to plant a *dai* (the mid-wife of India), who should be taken from the *tehsil* for two years' training with Dr. Marston and myself and returned again to her home, where she will be contented to stay and spend her life. *Dais* who are brought from other places run away after a few months.

In the winter of 1893 we undertook to visit the chief towns of each of these *tehsils*, viz.: Rupar, Kharrar, Jugádhri, Naraingarh and Pepli (of which Thanésar is chief town). The sixth *tehsil*, Ambala, is also seat of government for the whole District.

My cousin and I were charmed with our trip in the northern part. You will see from the rough sketch map that Rupar and Kharrar *tehsils* look quite cut off from the rest of the District. It is there that the lower classes seem ready to come into the Kingdom and many have been baptized. Extreme care has to be exercised so that the true ones get into the Church and that, once in, they are not spoiled.

The lower section of Ambala District is quite different from the upper. The people are undersized and ill-fed compared with the tall, strong, vigorous-looking Sikhs and Punjabis of the North. In the Southern section the lower classes are not waking up spiritually. Near Ambala City you do not hear of dozens who want to be Christians, as you do in parts near Rupar. Village work through the South has been very much neglected. This year the Rev. Mr. McComb and Dr. Thackwell have been appointed to Ambala City and Cantonment, respectively. They are organizing village work energetically and Dr. Thackwell is pressing up toward the Native State of Nahan on the northeast.

I met an English official who gave me his idea as to the differences between people of the two sections. He had been in the service in different parts of India for over twenty years and for the last few years in the Punjab. He said he enjoyed working in the Punjab proper. You get hold of a regular Punjabi and you have a man to whom you can appeal as man to man. He has a sense of honor and you can respect him and his word, but the moment you cross the Sutlej to the South you get hold of people who are more like the wily Bengali—nothing to pin your faith to. Their surroundings are different, too. Vegetation is more rank; near Jugádhri it was disagreeably so. Old temples were everywhere, full of priests who were keen-eyed and ready for argument. In the upper segment of the District, the majority of the people are pure Punjabi.

Kharrar *tehsil* is occupied by the Baptist Mission. There we met Mr. Smith, a young man overflowing with life and energy, dead in earnest about getting his village people into the Church; with plenty of common-sense in his methods, too. He had a fiery horse, which carried him flying from one end of his great parish to another. All his meet-

ings are held from between the evening meal-time and midnight, the people being at work through the day. He has a big accordion and some helpers with powerful voices. They go into a low-caste Christian's house,

100 miles from Simla to Ambala.
4 miles between Ambala City and the Cantonment.

make enough noise to draw the village, then preach and sing *bhajans* until midnight. Mr. Smith lives alone and talked us nearly blind, he was so glad to speak English again. He afterward passed through Ambala, taking a company of village Christians down to Delhi for a grand camp meeting. Dr. Kellogg went to that meeting, which he described as very Methodist-like, full of fire and accordions, every one freely giving his experience and all the pastors and people waked up.

I often pity the colorless lives of some of the Christians and wonder if they do not sigh for the life and movement of the frequent Hindu festivals. The Methodists of Lucknow fill this want by having Christian *melas*.

Rupar *tehsil* is in our Mission under care of the Rev. C. B. Newton, D.D., and our first stopping place after leaving Kharrar was Morinda. It is surrounded by fruitful fields and fine gardens, and is famous for its old mango trees. I never saw any so fine.

Here is a Native Pastor who used to be in Ambala. He is truly interested in his work. After living in Ambala, as we have been, among semi-Anglicized Indian Christians, it was something of a shock to go into a village and see a man step forward from among a group of ordinary, ragged villagers and say: "I am a Christian. Here is my brother, he also is one." It made me realize forcibly what conversion from heathenism means. It was a relief to find almost all of them their own simple selves untainted by English manners or customs. Wives and husbands were singing *bhajans* together, the faces of many showing a real change in their hearts.

Some of those in Rupar who own land have the better-looking houses and seem well fed. I could pick out such at once. All might own a bit of land if they would try hard enough. The younger Christians seemed the right sort. You find two or three or ten in each village living among their heathen neighbors. Even to teach them to read might spoil them. They would, perhaps, demand positions as teachers. One old woman, a weaver, with sharp eyes, said to me: "It should be of some gain to me to be a Christian. When my neighbors laugh at me and say, 'What have you gained?' what can I answer? You should help me in this matter."

But there is a bright day before Rupar and Morinda. Rupar City is most picturesque. Set up on a hill, with the canal winding past one side, low hills beyond and the snowy ranges behind all.

At Jugádhri my impressions were not happy as regards the class of people in the town itself. They are nearly all of the purse-proud *bunya* class and have a wealthy, well-built town of brick, with a handsome main street of shops. A gentle, nice pastor, or catechist, had charge of the few Christians there—I forget how many. His bright wife told me that, in slipping into the Hindu homes in the byways near her house, she had found many eager to read and receive Bible women. But there is no organized work there among the women. There is always this maddening lack of workers, and the India people want leadership or they do little systematically. It is not in accordance with the genius of the East to do things systematically, and it is hard enough for us not to fall into the ways of the country. I found among the villages simple Christians of the lower classes. In one vil-

lage they had formerly been Mohammedans, and the fact surprised me, for Mohammedans are very bigoted and hard to catch.

My tour was broken off at Jugádhri because there the news reached me that I was to come to America [to escort an invalid. Ed.].

Throughout this trip I was surprised to find that all the native officials had been at some time in Ambala and knew me, so they did everything possible for us. It was very pleasant to be so well cared for, to have bungalows opened and prepared, meals sent us, to be met by a retinue and escorted about in state. We stayed at the police bungalows and from there would go out to the little villages in every direction. But I would not stay in them again, because you do not get at the people so well. If you go to their own *serais* the barking of the dogs will keep you awake all night. Tents are best.

The people are all anxious to have medical women sent to them. In Rupar the *tehsildar* is ready to help financially. He wants a Native Christian girl. Unless we fill these places the Government will, and with those who may do much mischief. We afterward sent a *dai* from our class to Rupar and while there she saved two lives, besides curing less difficult cases; but she became lonely and we removed her to be with Dr. Helen Newton at Ferozepore.

Shahabad is about fifteen miles from Ambala, Thanésar thirty miles, on the same splendid English road. Shahabad is full of malaria. One bad fever year, there were more deaths here from that cause than in any place of its size in India.

Thanésar is one of the most ancient places in the Empire. Scenes of the epic, the Mahabharata, were enacted here—the fights between the Pandus and the Korus and exploits of that favorite hero, Ram Chandar Jee. It is full of Brahmins and very full of widows. Swarms come to its tank to worship. That great tank is a sight, though in ruins; three miles around its bank in old days; full of curious water birds, which come from Central Asia and Siberia, then migrate. Hence, good shooting for the soldiers and constant grief to the old priests.

Our object in this trip was to search for suitable *dais* for the medical class and to see how the Christians were getting on. We took a box of medicines along and on some days large numbers came for treatment.

Jessica R. Carleton.

FROM OREGON TO INDIA.

[Left Portland, Ore., (about) Sept. 14, 1894; sailed from New York with Dr. Caldwell and others, Sept. 29; from Liverpool, Oct. 12; landed in Bombay, Nov. 6; reached Lodiana, by rail, Nov. 9.]

ONE HOUR OF THE JOURNEY.

We reached Port Said, Oct. 25, about 10 A.M. As we were to stay only about one hour, we at once took little boats and went ashore. It was very exciting and amusing for the time, but, fortunately, our stay was short or I do not know what would have become of us. We first encountered the donkey-man, who was extremely anxious that we take a ride on his little beast. "At your own price, Mrs. Langtry," he said; "see, this is 'Ta-rah-rah-boom-de-a' donkey. Very nice." Meanwhile another man was at my left urging the claims of "Yankee Doodle donkey." I resisted the temptation, really so glad to be on *terra firma* again that I was not anxious to ride. At first this was all very funny, but as we proceeded up the street, people and donkeys all mixed up together, our followers kept increasing until we were on the verge of distraction. Shopkeepers rushed out as we passed by, urging us to come in, and then brought their goods out and actually laid them in our hands. One of our party had a great time with the small boys who insisted on blacking his boots. It was with a sigh of relief that we finally seated ourselves in little boats to return to our steamer, thinking we could now rest in peace. But we were doomed to disappointment, for the man with the "Egyptian stamps" and the man with "ostrich feathers," the man with "Turkish delight and fresh dates," and the man with the "curios from Jerusalem," were all on board, awaiting our arrival and patronage. Nor should I forget the diving boys, who dive for pieces of money that the passengers throw into the water.

We next entered the far famed Suez Canal. It is 86 miles in length. In width it varies, being 400 feet in the widest places. On our left extended a barren desert. Toward evening we came to a little station from which caravans start for Jerusalem, over the same route by which Joseph and Mary prob-

ably fled into Egypt with the infant Saviour. A great number of Arabs were there and camels, waiting for us to pass.

A FEW DAYS IN SAHARANPUR.

At Saharanpur we stopped* for a few days, to visit Miss Dunlap and Miss Orbison, with whom we became acquainted during the meeting of Synod. The first morning we all went down into the city together, and then Dr. Caldwell went with Miss Dunlap to the Mohammedan Schools and I with Miss Orbison to the zenanas. It was the day for visiting,—not the poorest people but the middle classes, so I had a splendid opportunity to see how the common people live. We had to go by *jinrikisha*, because the streets are so narrow.

"ALL BARE-FOOTED"

The houses are built with an open court in the center, the surrounding rooms all opening toward the court. Our first call was made on the second floor of such a house. After climbing narrow steep stairs, we entered a room 10 x 8 feet, where we found the daughter "washing the breakfast dishes," or rather cleaning the brass pots. She was sitting on the mud floor with her knees on either side of her chin, and was scouring with a little pile of dirt on the floor. They were delighted to see us, and asked us to sit down on the *charpai* (native bed), for they had no chairs. The mother and daughter each read her lesson in Hindi from the Bible, after which they begged us to sing *bhajans*. Miss Orbison kindly selected the only one I knew, so that I could take a part. Then a little social chat ensued. Meanwhile a neighbor had come in and all now busied themselves by examining my purse and dress buttons. The mother then expressed a desire to do something for me and suggested cooking a meal, but Miss Orbison, knowing that I did not take kindly to native food, said we could not wait. When we rose to go they put their arms around us and forced us to sit down again and finally gave us, as a parting gift, a quantity of old-fashioned marigolds.

In the next zenana, a woman and her daughter lived off the same court on the first floor. The room was so small and dark, we had to sit out in the court. Miss Orbison told me, afterward, that this woman once asked her what could be done for people who woke in the night and were afraid. She had heard that tying a piece of raw meat by a string around the neck would cure them. Miss Orbison asked her what a child would do if it woke up and was afraid. She then told the woman she should call on her Heavenly Father for protection.

While we were there, the girl who lived upstairs came and insisted upon my coming again to see them. As I knew that our conversation would be exceedingly limited, it occurred to me to improve the time by reciting what I knew of Hindi, so I took the primer and went. The mother sat on the *charpai* beside me, and the girl knelt at my feet. By the time I had said my letters and read a few pages, it was time to go amid the salaams and kind wishes of these dear women.

The next family we visited had in the front room a cow which was inclined to dispute our entrance, and they were obliged to hold her in the corner while we passed through. In the next room, the remaining members of the family were on the floor with the calf, eating tiffin (lunch).

Another day, we started off just after breakfast in the *tum-tum* (two-wheeled cart) and, after a short drive, found ourselves in a narrow alley in the heart of the city. Leaving the *tum-tum*, we entered a still narrower alley, which led to a girls' school. There were sixty-five, and such funny little mortals you never saw; all bare-footed, with bright-colored wide trowsers, jackets and *chuddars*. The girls and women have an endless amount of jewelry: rings on their toes, anklets, bracelets of colored glass as well as of gold and silver, sometimes as many as twenty-five on one arm; and rings in the nose and ears, so many that you often see their ears bent over by the weight of them. As we entered the schoolroom the children all stood up, and said "Salaam, Miss Sahib." They sit on the floor with knees up to the chin. Some were learning their letters, others were in the primer, still others were reading the Bible. One little girl about six years of age recited the ten commandments; all recited from the catechism. After several songs and prayer, school was dismissed.

We then went to call on a Christian woman who lived near by. She had some native candy for us, and another dish which

* See letter from Dr. Caldwell, March issue.

I will describe. It consists of large betel leaves, on which our hostess spreads some lime paste with her fingers. The plate is then passed around, with cardamon seeds and betel nuts. You take a leaf, put some of the nuts and seeds in the center, roll all up together and put the entire mixture (called *pán supári.*—ED.) in your mouth. It colors the teeth and lips a bright red, which people here seem to admire.

We called also on a sick Hindu woman who had eaten nothing for twenty days and was so weak that she was expected to die; so she had been brought down on the first floor and put in a horrible dark room. These poor people are so ignorant and superstitious that they die daily, when with proper care they might be saved.

I am looking anxiously forward to the time when I can speak with them in their own tongue and help them.

MISSION BUNGALOW AT ETAWAH.

SETTLED TO THE DAILY TASK IN LODIANA.

Your letter found me taking my lesson in Hindi with my pundit, whom permit me to introduce. I have forgotten his name but no matter,—no one ever calls him by it,—he is generally known as the "one-eyed Pundit." Poor old man, he looked so cold this morning as he came up the road, his bare legs draped with a white cotton cloth. A bright red jacket, low slippers, a turban and a large cloth, worn like a shawl over head and shoulders, complete the list of his garments. It is far from warm these December days—in the morning and evening particularly—and it is with some reluctance that we rise at 6.30, have our *chota hazri* (little breakfast, of toast and tea) and are ready for lessons at 7.30. Dr. Caldwell and I each have an hour lesson and then comes breakfast proper. You must not expect interesting letters from me this year, as I shall have to stay in the house and study most of the time. It is no easy task to learn to speak two languages at once. They are somewhat similar, but are written differently — the Hindi written with Sanscrit characters and the Urdu with Persian. We are expected to read both languages at the end of the first year, but to write only one—Hindi—this year. I have also a medical lecture to give* each day and must do a little medical reading. I have promised myself that every afternoon at four o'clock I will take a little exercise,—riding my wheel, or playing tennis, or something of the kind.

Lodiana is not as large as Allahabad, and there are only a few English people here. The Deputy Commissioner has a higher official standing than any other person in the place.

Our rooms have ceilings about twenty-one feet high. This is because of the hot season, when people can scarcely breathe. We have three rooms including the bath-room. Now don't imagine hot and cold water faucets. There are simply a bath tub and several earthen jars of water. The other day we bought twenty-five cents' worth of wood for our fireplace. It was brought in a clumsy two-wheeled cart drawn by two men. We have to keep all such things locked up.

To-day we met four men riding an elephant. There are a great many camels here.

Maud Allen.

* In the North India School of Medicine.

A MEDICAL CHAPTER FROM INDIA.

MIRAJ, FEROZEPORE, AMBALA.

HOSPITAL AT MIRAJ.

MIRAJ. — The schoolboys of Sangli gladly walked ten miles to and from Miraj to attend the opening of the Mission Hospital last Fourth of July.* In the week following, fifteen patients were admitted and the number rose to one hundred and four in three months. The Hospital accommodates sixty at a time. There are separate wards for men and women. For each: one medical, with ten beds; one surgical, with fourteen beds; an eye ward with six beds and two private wards. There are besides, two offices, a classroom, laboratory, linen room, four bathrooms, hallways and veranda. Dr. Wanless reports for last year:

"Patients treated at Dispensary, .	11,658
(of whom) New patients, .	4,535
Visits in Miraj, ...	135
Visits in towns and villages outside,	28
Total operations, . . .	334

"There has been a large attendance of patients from the Canara country, down to and south of Belgaum, from the region of Bijapur and northward beyond Satara. Some have come from villages 200 miles distant and a large number from forty to sixty miles away. Nearly 400 villages have been represented. There have been in the Hospital, side by side, at the same time, Brahmins, Jains, Lingaits, Marathas, Mohammedans, Mahars and Mangs. As at least half the patients have been accompanied by two or more friends, more than twice the number treated have been brought within hearing of the Gospel; the majority have heard it again and again."

While the Hospital was going up, Dr. Wanless conducted a daily prayer service with the workmen and a faithful catechist had prayers with the patients, but when the workmen were dismissed the Doctor himself took charge of prayers in the Dispensary chapel, which are attended by all in-patients who can leave their beds. Services of song have been held in the Hospital wards, in which Mrs. Wanless and Miss Brown and a boy choir from Sangli school assisted.

On Sundays the physician has generally conducted three services, having an average audience of forty in the afternoons. The Christian apothecary and the catechist had their full share in preaching; about 3,000 persons having listened to Yeshwantrao in the bazaar or the low caste districts.

Dr. Wanless says he believes that "a good many have left us seriously impressed with what they heard; on the other hand, many seemed to appreciate only the physical benefits." One man has confessed Christ. He is a young Brahmin who heard Mr. Graham preach at Chinchli some months before. He had read Christian books and parts of the Bible and last summer Dr. Wanless instructed him more fully and Mr. Simonson baptized him. This is the first baptism at Miraj.

FEROZEPORE.—Dr. Helen Newton wrote, last October: "The foundations of our Hospital are actually dug and the building will be fairly begun in a few days. We have enough money to build only a part at present. The amount would not build an ordinary ward in a hospital in America, but we think it will be a fine building out here. It is about a mile from the city but, as most of our patients are from the villages, it does not make much difference. Father has a little study separate from the house and three or four small rooms and a veranda attached. In one of these rooms, or on the veranda, I have managed to keep several patients. Besides the Hospital we shall have a dispensary, in the city. At present we have to work with father, but would rather not, as we could get a better class of women if we kept strictly *purdah*.

"I wonder what doctors at home would think of being given a pair of geese as a present from a patient, or a rooster or some eggs or popped corn? They insist sometimes on giving these things and will not let us pay for them. These are generally rich farmers.

"Besides our medical work, Miss Ghose and I had some zenana teaching last winter, but many a time we had to disappoint our pupils. On Sundays we used to gather up some street Arabs and teach them, but as summer came on they refused to come until not one was left."

AMBALA.—From Dr. Emily Marston's

* See Mrs. Goheen's account in October issue.

brief letters we learn that she closed the largest of the two dispensaries, that at the Cantonment, last June, as in Dr. Carleton's absence it was impossible to carry on all the Ambala medical work single-handed. On this account the reported attendance is less than last year, but the average *daily* visits have been thirty and the total cases were about 10,000. Fever patients stand first, as to numbers, and eye cases second.

HOSPITAL WARD AT MIRAJ, WEST INDIA.

The Leper Asylum has been attended as usual. The class of *dais* has been instructed and were all going up to Lahore to take the Government examination to obtain medical certificates. In addition there were in-patients, from one to twenty at a time, in a place that properly accommodates six. The cost of food for each in-patient is Rs. 4, or $1.30, per month. The cost of this whole medical work, aside from missionary salaries, has never exceeded $800 a year, a part of which sum has been contributed by Ambala people. Out of courtesy, the little building devoted to in-patients, only the size of the eye ward at Miraj, has been spoken of in the past as a "hospital." The term is misleading and should never have been used. But, thanks to the Philadelphia Society and the opportuneness of their Silver Anniversary, it is believed that this milestone in their history will be marked by a real hospital in the Ambala field which shall be a boon to all that region.

Among results of Christian teaching through the medical work, a woman should be mentioned, a cripple, who was left at Dr. Marston's door. She cared for the woman and taught her and secured her entrance to the Home for Friendless Women at Lucknow, under care of the Methodists, who promptly baptized her. Another woman, whom Dr. Carleton treated five years ago, heard the Gospel in the Dispensary and came out a noble Christian. A Hindu family gave up their heathenism.

A letter from a visitor at Ambala, last January, gives a suggestive picture of a Sunday service in which the gentle care-taker of the "Hospital," Siri Ram,—a Brahmin "who does for love double the work of an ordinary servant"—is a leading figure. The visitor writes:

"Some time ago a Hindu Christian was to preach here. Dr. Marston told Siri Ram about it and he went to church to hear him. As he is a fine preacher an interest was awakened and Siri Ram has since attended church. Last Sabbath he and several of the hospital patients and *dais* were at church listening attentively. How much this may all mean! I have felt like praying constantly ever since, that the Spirit may lead and teach these souls. You know that a year ago Dr. Marston gave Siri Ram a 'Pilgrim's Progress.' He has read it carefully. Some time ago she took over a New Testament and left it without comment; now he is reading that thoughtfully.

"Sunday I went over to the hospital with Dr. Marston. He assisted her in dressing the bad sores of several patients. When all were ready he placed a chair for Dr. Marston and stood by her side with a stool, upon which he placed his hymn-books before him, like a pulpit, with his Testament in his hand. He always reads the Scripture for her and explains as he goes along. Dr. Marston also explains. The patients listened attentively. It was the 15th chapter of Luke. Then Siri Ram's wife and Hero stood back of Dr. Marston and all sang several hymns. The only part I could take was to pray that the entrance of the Word might give light. It seems so important that these souls should be converted before anything hardens them.

"When the contribution box was passed all the patients gave, except one who had no money and was so distressed, because she did not know of the custom, that she asked out loud why they had not told her about it."

SPINNING WHEELS AND MONKEYS.

THE spinning wheel is found in almost every heathen woman's house that I have entered in India. It is given her as a part of her trousseau. When the cooking and sweeping are done, the spinning wheel is brought out and she will sit either on a small piece of matting out of doors or on a low stool, which is also one of the necessaries of the wedding outfit.

In Rawal Pindi I have often found a regular spinning party in the city zenanas, and was often invited to partake of the refreshments they were having between whiles—perhaps a slice cut from a huge radish!

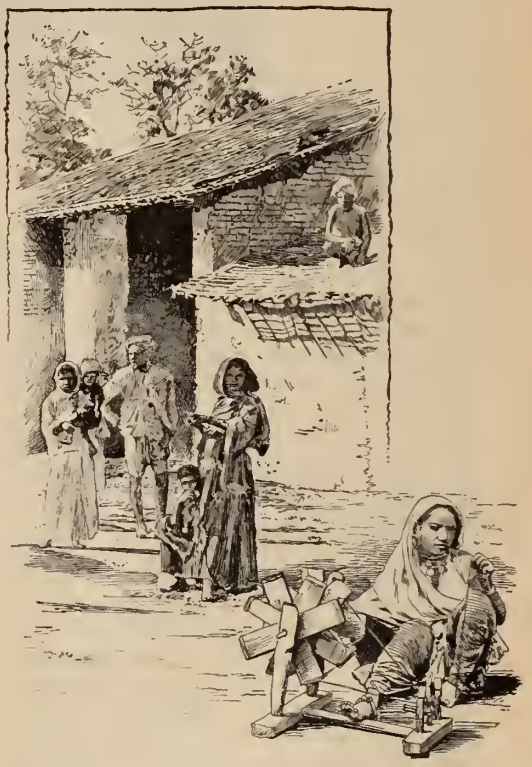
Precious opportunities we had there of telling them about Jesus and His love. "Sing to us," they would say. "Again, don't stop." Many would crowd around the Bible woman and myself while one or two careless ones would go on spinning, but usually they would willingly suspend all work while we talked and sang. I would often make attempts to spin, too, and afford the poor creatures fun—it is not as easy as it seems, and wonderfully fine are the threads spun by some women.

Since the tremendous export of raw cotton from India, and the imported cotton materials have become so cheap, the spinning wheel is beginning to be less used, and a sad pity it is, for the old story of Satan finding mischief for idle hands is true of women in India.

Louise M. Kelso.

It has rained all night here at Ani and we are enveloped in dense cloud this morning (July, 1894). Yesterday the long-tailed grey monkeys, the *langur*, kept up an almost continuous entertainment. A large troop occupied the cedar trees all around the compound and it was enlivening to see them run to the top of a tree and leap from tree to tree as though flying, only getting lower and lower as they traveled around the wall of trees surrounding the compound. Many of them sprang upon the bungalow roof and back again to the trees. They seemed to watch us as actors might watch an audience, to see how we liked the spectacle. Their little black faces framed in by long white whiskers and hair were too comical. One had a "baby" the size of a kitten hugged to her breast. (*Mrs. M. M.*) *Eliza Carleton.*

Mr. Carleton has a fine field of corn. It has to be carefully watched now, night and day. Great tribes of monkeys raid on it in the day time, and porcupines and bears at night. He had a patch of roasting ears almost ready for use. A few hours afterwards



THE EDGE OF THE VILLAGE.

The monkey on the roof will turn over the tiles and make the house leak.

he visited it and found none left. Monkeys had made a raid during his absence. He has a Hindu servant whom he has taught to shoot, and, marvelous to say, that man will shoot monkeys—monkeys so sacred and holy to the Hindu.—*Letter from Ani, Aug., 1894.*

A NEWCOMER'S INTRODUCTION TO SCHOOLS IN INDIA.

THAT first week in Lodiana I went with Mrs. Ewing to the girls' school. She told me they had rented a building in the city, so I supposed it would be a nice large room full of scholars looking like American girls, only darker. I could not think of a school being so different from all those I had ever seen. After winding through narrow, bad-smelling streets we went into a mud hut. Room 15x18, ceiling low, two windows, two chairs and about twenty girls, from six to twenty years old, sitting on the floor. Each

rose and said, first to Mrs. Ewing, then to me, *Salaam*. They then all began in a perfect jabber to ask about me. "Is she Miss or Mrs.?" "Has she children?" "What is she here for?" When Mrs. Ewing told them that I came to help they all said, "Good, good." They were dressed in calico of the loudest colors, and wore only waists and drawers. The streets are full of women in the same costume. Every one had on anklets, several bracelets on the left arm, big toe rings, five or six rings in the nose, and in the left ear ten or twelve rings all around the rim and so heavy that the ear lopped over. Mrs. Ewing said: "You must come with me Friday. They have their bath, wash their hair, put on clean clothes and wear *all* their jewelry Fridays." I thought if what they had on was not *all* I should like to behold the Friday parade. They use boards for slates, write with a pointed stick dipped in ink, and clean the boards with mud.

The girls in that school are all Mohammedans yet, but have been in school only about a year. They sing gospel hymns well and are bright, happy-looking girls, who will be Christians in time, we trust. One wants to be baptized now, but, if she is, her father will drive her from home and the missionaries advise her to wait.

Three married women came into the school and brought a baby about a month old. They were dressed just like the girls. The baby was a sweet little thing but looked like a mummy, it was so wrapped and tied down; it could not move its feet at all. Its eyebrows and lashes were blackened which, Indians think, adds greatly to the baby's beauty.

We came home through the Bazaar, taking in the sights: Men, camels, donkeys, a few poor horses, two women with white leprosy; a crazy man, bareheaded, yelling and running up and down the street, and women washing their heads and picking off lice from each other. I won't mention the *smells*. We shall soon become accustomed to all these sights, and already I think it will be delightful to teach in a girls' school.

Mary E. Bandy.

HINDERERS OF THE TRUTH IN JALANDHAR FIELD.

[EXTRACTS FROM THE LAST STATION REPORT.]

At Ráhon, a fine-looking old man of about sixty-five, who came from a distant village, was baptized in the presence of a large number of Hindus and Mohammedans who were attending our Sunday morning service under the shade of three splendid banyans in the midst of our camp. The man was a *Mazhabi* Sikh and wore a huge coil of hair called a *kase*, which, being a symbol of the religious faith of the Sikhs, was cut off in the presence of the congregation as an essential preliminary to baptism. A day or two after, the rumor of it spread and a hostile excitement pervaded the townspeople. This culminated in an attack upon our camp by a mob of several hundred Hindus. We sent to the police station and had a squad to the rescue.

The people continued active opposition in other ways. One was to prohibit their women from coming to the camp to hear the ladies and Bible women talk and sing. One day, the ladies while out driving in their cart met a group of women who asked them to stop and tell Gospel stories, while there were no men present to interfere.

On another occasion, Mrs. Baptist, one of the Bible women, went by invitation to visit a woman at her own home, and found about a hundred assembled to meet her. She was singing and preaching to them with great zeal (a characteristic of hers) when a man came in and ordered her off. By way of emphasizing the injunction, he took off his shoe and threatened to give her a beating with it. "Shoe beating" is both a painful and a very ignominious infliction. It is the Oriental substitute for European kicking, the latter being out of vogue here, owing to the style of shoe worn by natives, which is low and very loose. The women, however, rallied around Mrs. Baptist and finally drove the intruder out of the courtyard.

At Banga we had a visit from an old man named Bhola. He is a Sikh of the caste of Chamars (leather workers).

There is a celebrated shrine in the foothills of the Himalayas, called Jwala Mukhi, where natural gas issuing from a crevice in the rocks burns with a perpetual flame, and is reverenced as a *devi* or goddess by the Hindus. Thousands of pilgrims flock to Jwala Mukhi annually, in the spring, to worship the *devi* and present their offerings to the superintending Brahmins, who fatten on the spoils of superstition.

Bhola had made a pilgrimage to this place, seven years before, and there met a

missionary who invited him into his tent, and told him that Jesus Christ is the Saviour of men and the *devi* is nothing. The old man had been thinking about this ever since, and believed what the missionary told him. We assured him it was true, and he accepted Christ then and there. He was baptized with his son and two children of the latter, a few days after. His faith was clear and definite and joyful. His baptism took place in his own village in the presence of his family and caste brethren assembled. No objections were raised. The people were silent, as if a spell were upon them. But the Devil broke loose afterwards. . . . Bhola's wife made his life a burden to him. With the aid of two or three stalwart sons she tied him hand and foot, and beat him unmercifully. She dragged him about by the beard. He bore this and much more for a long time —some months—but at length his fortitude gave way. He came to a Scripture reader and begged him to "take his baptism off again," as he could not stand it any longer. The old man did recant publicly, but said at the same time that he would never give up believing *in his heart*, and we think he was sincere. . . .

In Jalandhar City, leading citizens, including men educated in English, held meetings and formed a committee to devise means for putting a stop to the mission educational work for girls and women. Spies were detailed to watch the schools. Parents were warned to withdraw their children. Attempts were made to terrorize the owners of houses rented for the schools. Misses Downs and Given were stoned out of one village and ordered to leave another. . . . Notwithstanding, the pupils in their seven schools and sixty-two zenanas number 281, against 293 last year. The boys' schools number 745, an increase of 236. One hundred adults were baptized last year in Jalandhar, Rupar and Morinda.

C. B. Newton.

HERE AND THERE IN WEST INDIA.

NATIVE rule in Kolhapur State, which for thirty years past has been administered by a Diwan, or Prime Minister, passed into the hands of the adopted son of the late king, upon attaining his majority last April. The installation of the Maharaja was a brilliant occasion. We quote from a delightful account by Miss Brown, of Sangli, printed in *Indian Notes* (published monthly by the Mission) of last May: "Following the installation came presentation of gifts, a sword with Damascus blade, costing Rs. 3,000, rare fabrics on gold trays, garlands of flowers thrown around the neck of the Rajah. . . . We ladies were invited into the apartments of the Ranis, where, in a reception room of the palace, fitted up with the luxury of a Fifth Avenue mansion, we talked with four generations of queens, from the great-grandmother, apparently not over eighty years, down to the pretty, fair mother (probably sixteen) of the tiny baby princess in the arms of her English nurse. All these women had seen nothing of the festivities save behind the *purdah*, which veiled their beauty and hid their rare jewels from masculine gaze."

A Christian *mela* was held at Kolhapur City lasting five days. Christians attended from seven different places. One afternoon was given up to the women, when papers were read by two Christian Maratha women.

Miss Wilder says, "I believe the greatest obstacle is pride of caste."

A battle was fought against caste in the High School at Kolhapur. The son of a Government school-master, of the shoemaker caste, was admitted. The students came in a body demanding his expulsion. If Mr. Irwin would not expel him, the boy must be put into a separate room. "No?" Then the matting must be cut between him and the other caste boys. "No?" Then he must sit on the floor. Mr. Irwin gave him a separate chair. Still, he touched the matting, and they would have to bathe twice every day. Then, parents came in deputations to remonstrate, but the school was declared to be Christian and "public." A dozen boys left as a consequence, none of them from the higher classes. The school also refused to grant holidays of which it disapproves. Most of the teachers resigned and fifty students were bound to leave. But it blew over; every teacher asked to come back, and one boy was the total loss on the roll.

Eleven girls in boarding school at Kolhapur are members of Church. There is scarcely room in the dormitory for thirty-one to spread their beds on the floor.

Seven adults were added to Sangli Church last year, five of them out of heathenism. One is a schoolboy. The other four have received no pecuniary support from the mission, nor intimated that they thought of having it.

Ratnagiri Station asks for an ordained missionary, and force to occupy Vengurla. The ladies opened two new schools for girls last year.

THE POOR ZAMINDÁR.

In the picture below it is easy enough to recognize the familiar features, pose and legs of my old friend, Tulsí Rám, Zamindár. Literally interpreted "zamindár" means "pertaining to the soil." In some localities it signifies "landed proprietor." But Tulsí's real estate amounts to about fifteen acres of arable land, to which he is attached by right of perpetual rental, and a mud hut behind the village half a mile away. His personal property may be roughly estimated as follows: One pair of bullocks, $15.00; household furniture, clothes, kitchen utensils, wife's jewels, $10.00; agricultural implements, $5.00. Possession of all his rights is dependent on the clemency of the village Shylock, on account of a debt come down from his great-grandfather and really paid up scores of times in interest, but somehow still continuing to grow. This is quite separate from the profits accruing to said Shylock by compelling his debtor to do all his trading, both buying and selling, at his establishment.

A TRUE SON OF THE SOIL.

Tulsí is a true son of the soil, a genuine sample of *real* India, a fair representative of seven-eighths of its population. He conserves the habits of thirty centuries. To the best of his knowledge and belief he conforms his practices to those of his ancestors all along the line. That substitute for a plow is just two rough sticks, the hinder one being shod at its lower end with perhaps a pound of pointed iron. With this he and his hungry bullocks must scratch the ground over and over again until some impression is produced on its surface. It is the custom of the country. The out-turn of work will depend on whether he is working for himself, on contract, or by the day. In the latter case his gait will be leisurely. Besides the generous hour at noon he will require intervals of repose, when, seated comfortably on his heels under the shadiest tree, his chin well between his knees, he communes with nature—and his cocoanut pipe. It is the custom of the country.

Let us follow him home at evening. The oxen have waded into the village tank near the spreading banyan where, close by the local shrine, a group of dirty fakirs may be seen. Buffalo cows have been wallowing contentedly in the same muddy waters. The villagers, male and female, have washed their clothes there,—and their persons. Into that accommodating tank has found its way, in sinuous streams, the drainage, such as there is, of half the village. From early morning till setting sun has that ancient tank lain basking, placid as sainted *jogee* or the great Budh himself, in the full flood of Indian sunlight—temperature 170°. Richest tints of green and yellow ochre must be ready on the palette to reproduce the coloring of its surface. Tired Tulsí stoops, lifts double handful after double handful of this nectar to his thirsty lips and rises refreshed. Mrs. Tulsí, drawing the veil closer with timid gesture, in approaching men, comes, carrying with an easy grace two large round vessels of commonest earthenware, the larger upon her head, the lesser held by the rim in her left hand. These are filled at the tank, lifted by the aid of friendly hands, poised perfectly upon her erect head and carried home. Do you insist on inquiring why liquid filth should be used by human beings in place of water? Then hear, my dear, unsophisticated reader, the somewhat puzzled but prompt reply:

PASTORAL INDIA.

"This is the custom of the country, *of course.*"

Picturesquely draped, erect and shapely, the woman who carries so gracefully without lifting a hand, perhaps, to steady them, two brimming jars of such a size, has glided past and disappeared behind the mud wall of a low, flat-roofed house. She is generally addressed by Tulsí as "Gunga Deen's mother" and referred to as "the man of my house." Yes, generally, for emergencies may arise when the style of address changes to "thou owl," or "offspring of the pig," intermingled with even less choice expressions. They have been known to go from words to blows, and even the stiff sole of a Punjabi shoe has been the offensive weapon. But this, too, is "*a custom of the country*," and let no complacent reformer with crude haste remove this ancient landmark, lest he upset the equilibrium of society and, instead of furthering, destroy domestic felicity. But, to return to our peaceful pastoral scene,—while Tulsí gets fodder for the cattle "the man of his house" busies herself in preparation of the evening meal. That combination of shawl, veil and bonnet called a *chuddar*—literally sheet—is put aside—she doesn't need to roll up her sleeves—and the energetic tinkle, tinkle of numerous bracelets tells us the dough will soon be kneaded. A small bit is presently picked out of the mass, rolled into a ball, pressed between the hands and deftly, with a slightly rotary pat-i-cake motion, quickly rounded out into a large, thin, even disc. Her kitchen range of kneaded clay, perhaps five inches high by seven across, is covered by a disc of sheet iron, convex side uppermost. On this the cakes are baked and tossed into an earthen platter close at hand. A savory dish of lentiles being also prepared, father and sons, squatting on the bare earthen floor, fall to, leaving what they like for the women. But this is a feast. One insufficient meal a day, of coarse oven bread made from the cheapest kind of meal procurable and a little parched grain to chew on during the long hours, is the rule. The oven, also of clay, flanks the front door on the right side. In shape and size it reminds one of an undersized flour barrel sunk, upright, two-thirds into the ground, plastered with mud and partly surrounded by a low platform of beaten earth. A fire of twigs, leaves and dried cow dung heats the oven and the thick pancakes are quickly slapped on to the sides and left to bake. Smoke from scores or hundreds of such ovens rising into cumuli over the housetops and spreading out in distinct strata but little overhead, gives ample notice of the evening meal. The family of our friend is found to consist of three sons. Besides, if you really must know—but why ask foolish questions?—there are an old grandmother, one or two daughters still unmarried,—the mother of Gunga Deen can perhaps tell their ages pretty nearly,—and "Gunga Deen's woman." For the support of these there is a scant income from the fifteen acres; pittances of grain received for harvesting and odd jobs; hides of an occasional dead bullock, buffalo or goat, for carrying them away; a rare

handful of *pice* or even bit of silver for "Gugga singing" at weddings, funerals, births and festivals of Lál Beg. Gugga, according to the best village authorities, was the son of a king. He killed his two brothers and, being reproached by his mother, committed suicide by riding into a quicksand which swallowed up both horse and horseman. The praises of Gugga are not apt to be of the most elevating character.

As evening begins to shade off into night, a little circle of squatting men forms outside the house. The hubble-bubble of a pipe passed from mouth to mouth and the chatter of Punjabi voices blend harmoniously with the distant yelps of the first venturesome jackal and the responsive barking of village curs. The price of provisions, a case at court and events of the day are discussed. A *padre sáhib* with his *babú* brought their *bájá* (musical instrument, probably an accordion) and made such music as they had never in their lives heard before. He told about his Guru (religious teacher), Isá Masīh (Jesus Christ), too. "His Guru, he said, was just like the knife grinder of our proverbs:

"Just like a knife grinder should be our Guru true,
Generations of sin's rust in one moment to undo.

"He called Him the 'Spotless Incarnation' and said He came once to sacrifice Himself for our salvation and would come again for judgment. Many other things they said which are hard to understand. They want us all to turn *Kiráni* (Christian). Well, things are not what they were in the days of our grandfathers. We can live alone without fear in the open fields, ride all the way to Delhi alongside of a Brahmin in the rail wagon for two *pice* less than three and twenty *annas*, and get news along the wires from Kānshī Nāth in the blinking of an eye. Did you hear of six or eight more families, in the village toward the mountains, forsaking the customs of their fathers for the foreigners' religion? Across the river our whole brotherhood is turning *Kiráni*. And what has Lál Beg done for us or our children that we should be beholden to him? And what can our taskmasters do more to us than they are doing already? Well, well, what will happen next?"

A most important question, demanding deepest thought and prompt action, not only from Tulsí and his companions as they separate for the night, but from you, dear reader.

R. Morrison.

FUTTEHGURH, FURRUKHABAD, AND–SO–FORTH.

I WONDER if others are as perplexed over the various names connected with our Futtehgurh work as I used to be? Futtehgurh is the English Cantonment and place of residence of all the English people. It is our Post Office, though we do not live there, and in the bazaar near by Mr. John Forman does a good deal of preaching.

Furrukhabad is the large native city. We have a church there and regular preaching to the heathen, and Sunday and Wednesday services for Christians. In the city is also the large boys' school of which Mr. Janvier had charge last year, and here also Miss Mary Forman has most of her zenanas and schools.

A mile and a half from the city is the native village Barhpur; the mission compound is very near, so we are said to live in Barhpur. Three miles in another direction is the native Christian village, Rakha, and Mr. John Forman lives in the compound there, adjoining the old church. The girls' orphanage is at Rakha, and a day school for boys.

(*Mrs. Henry*) *Alice Forman.*

The Rakha orphanage is a model of neatness and provides a training which fits the girls for many useful spheres. They do their own sewing, grind their wheat and cook their food. Mr. Forman has been having special services for about ten of them who have asked for admission to the Church. Most of them, as they come to the proper age, are married, many becoming wives of catechists, others study medicine or teach.

(*Mrs. John*) *Emma Forman.*

There was a falling off for a time in school attendance, and parents demanded that each child be escorted to and from home. In spite of my urgent request the jewelry has not decreased.

I found the Bible class could not compete with arithmetic in interest, so I procured a lot of gorgeous text cards, to be given as a reward for every good Bible lesson, and promised a doll or a New Testament to any one who could pass an examination on Matthew's Gospel. So far, (November) only five girls have earned the prize. There are a number not far behind. Some of the children commit page after page to memory, declaring that method easier than to give the

substance in their own words, and, I am sorry to say, the remark is not infrequent, "May Ram (one of their gods) grant that this be learned soon!"

Just why arithmetic should be so popular is a mystery. Simple addition and subtraction (provided no ciphers are introduced) they manage very well, but venture into problems and they are lost. The multiplication table repeated from beginning to end is a delight, but it is best not to ask any unexpected questions if the class is on inspection before visitors. The catechism has been committed to memory by five girls. The words seem to convey so little meaning to their minds that I do not press the matter. In one school, instead of "Love thy neighbor as thyself," the children persistently say, "As you love your own husband, so love all men."

I try to visit a zenana or two every afternoon during the cold season. The women are far better pleased to see me at that time than in the morning. There is no work to be done and no fear of a hungry husband's wrath because dinner is late. I undertake only ten or eleven houses, and they get scant attention sometimes. A Hindu teacher gives them regular instruction in reading and I am not obliged to spend much time on anything but the Bible lesson.

An old lady lost a niece last summer. She had adopted her when a baby and loved her dearly, yet when I went to see her she simply remarked, "She is dead." One of the women whispered, "She has never cried since Basanti died." "No," she said, "I have not cried. If you lent me fifty rupees and after a time came and took them away, should I cry? She was the Lord's. He gave her and He took her. Shall I cry because He has taken his own? I loved her better than anything on earth, but the last thing she said to me was, 'Be strong, don't cry, and care for my baby as you have cared for me.'" I would gladly have believed that this woman's spirit was the result of Gospel teaching, but when I opened my Testament to read she stopped me almost rudely; though she begged me to come again soon.

Another zenana pupil has worked for a couple of years on the catechism. I asked her if she cared enough for the promised doll to repay her for so much trouble. "Do you think anything but the desire for a doll would have made me learn all this against my gods?" she replied.

Mary P. Forman.

SCENE IN A LODIANA MEETING.

THERE were two days of conference, and prayer for the gift of the Holy Spirit, held here by missionaries and Native Christian workers. I attended the four meetings every day, although I could catch only a familiar word here and there, for the meetings were all in Urdu. They were wonderful meetings. Mr. Wilder and John Forman were here, and there is always enthusiasm where they are. During one of the meetings a fakir got up. (A fakir is a wanderer, roaming from place to place as a religious man "seeking light.") Well, this man got up, distinguished from the rest by the garb of his sect—long yellow flowing jacket and large yellow turban. I, of course, did not understand what he said, but some one translated for me. He said:

"I am a fakir, as you well know, and not a Christian. I am seeking the true light; but I have great respect for the Christian religion. Why? Because I have seen it *lived*. The true way of showing Christianity is by living it. Some of the English-speaking people who live in this country and profess to be followers of Christ, do not have Christ-like lives. These we do not trust. How can we accept the Christ of such people? But the missionaries force us to respect them. It is their lives that make us respect Christ. I am not a Christian. I would be glad if I could find it in my heart to accept Christ. I have left my wife and daughter in the school at Dehra under your denomination. If they can accept Christ I will not oppose them. If they can become as good as their teachers I shall be most glad, for Miss Sahib Donaldson and Miss Sahib Savage are angels. Yes, angels. It is the lives of these good women that make us long to become Christians."

He grew very emphatic and gesticulated violently. The speech was so unexpected and so surprising in character and so earnest, that the audience, gray haired men and women, young workers and devoted Native Christians, all clapped. It was, they say, an unheard-of thing for a fakir to get up in a church, stand on the platform and talk. He has broken caste in sending his family to Dehra. Some of the gentlemen immediately followed him out and one told me he thought him not far from the Kingdom.

Bertha Caldwell.

INDIA

AFTER THREE DECADES.

Mrs. Alexander wrote from Allahabad, Jan. 3, 1895:

Coming to the close of my third decade upon the foreign field, it is hard to put the review of the years in anything but a very matter-of-fact way . . . The days when I came to India were known as "the sailing ship days." Sailing from Boston Oct. 25th, 1865, we reached Calcutta on Feb. 9, 1866, during which time we touched at no port, saw no land except barren islands and had no opportunity of sending back messages to the loved ones in the home land. In those days there was no fortnightly mail from India, and as the steamer had steamed away while the old "Lencothea" was being towed up the Hooghly River, we arrived to find the home mail gone and were obliged to postpone mailing our four months' record of ship experiences for another two weeks. Our friends received news of us just six months after we bade them good-by.

My husband and I were taken to a well-to-do, intelligent (as regards book learning) Hindu's house in Calcutta. Taken into a nicely furnished sitting room, quite in English style, we met the Babu himself, also two bright little boys. After some conversation I asked the father how many children he had, and the answer promptly given was: "Madam, we have only two."

Our friend, Mr. Cutter, suggested that I might like to be taken into the inner apartments, so, he and my husband being left in the outer room, I was conducted through a dark, gloomy passage to the zenana, where I found the wife, three beautiful little girls and several female relatives. Attracted to the three wee girls I asked to whom they belonged, when the Babu with a shade of sadness in his voice replied, "They are ours" I naturally expressed surprise. He was not in the least taken aback, but spoke up with a decided tone, "Oh, we never count the girls." Looking back over the years since then, how happy I am in seeing the change wrought, realizing that not only in Calcutta but all over India, wherever Christianity has found a footing, wherever zenana doors have been opened, there girls are not only counted but fathers are proud to count them.

We reached Allahabad Feb. 21st and found, organized and waiting for me, a small school composed of daughters of Native Christians. The girls had made a good beginning in English under Miss Marion Walsh, and while I taught them English they helped me in Hindustani. I had the pleasure of seeing these girls advance in wisdom as well as stature. Some passed out into homes of their own; a few to-day are grandmothers; some are busily engaged in work for the Master, earnest and faithful, while others have gone to the upper home, hearing upon entrance, "Well done." In those early days we had no building suited to a school, so I had to gather my flock into the Mission Church, which still stands, in the Jumna compound. There to-day is a school with accommodation for over sixty Christian girls, presided over by American ladies sent out for this purpose. I refer to this in order to note the change which has taken place during these years, and I reverently add, under God's blessing what hath the Christian women (of our beloved land) wrought!

Upon the veranda of our mission house there was a little day school, made up of the very poorest and lowest caste Hindus, and each of the children who came received every evening one *pice* as a reward for having come. How vast the difference to-day, when in every quarter of Allahabad there are schools in which children gather because their parents wish to have them learn and without the *pice* reward. Our village schools have now a place and a name. The rich and the poor meet together, and in our daily round we find that caste lines are growing dimmer as years go by. There is still much to discourage. However, it is our joy that the Lord cares for His own cause and a time is coming when the heathen are to be given to His Son.

Mrs. McComb, having removed from Lahore to Ambala, wrote from the latter city, Jan. 2, 1895:

This beautiful winter day makes one long to be out of doors instead of writing letters, but I know it is one

thing that must be done to-day and I cheerfully set about it.

My little school on the Compound [at Lahore] has produced one convert, a girl about thirteen years of age. She could not be baptized at Lahore and be protected, so I sent her to Mrs. Chatterjee at Hoshyarpore. My object in sending her to the Orphanage was that she might be trained in housework and sewing so that she can be a useful helpmeet for some man of her own class. Mr. Chatterjee often wants such wives for his catechists. She was a good, quiet girl, and if she had remained another month at home would have been forced into a miserable marriage with a man she could only despise. Besides, she loved the Saviour and wished to follow Him.

The woman whom I was teaching was sent to Miss Wanton's Home at Amritsar (C. M. S.), as there was no place in our Mission for such women. Her conduct was very good and Miss Wanton was satisfied that she was converted, and after several months of instruction, according to the Church of England custom was baptized (Oct. last). The risk was too great to let her live in a place unprotected from outside intruders, for women are little enough respected in this country when under protection of male relatives. She is getting along nicely with her studies, can sew and do fancy work and is ambitious to become a Bible teacher. She has been rescued from the slavery of a European man and, rather than go back, has given up everything that could tempt her—jewels, dress and a comfortable home. Just before leaving for Amritsar she took off her last ring and gave to me to keep; I have quite a jewel-box full of gold ornaments and bracelets. She has asked me to sell all and with the proceeds buy her some warm clothing. Her native country is Cashmere.

Yesterday (New Year's Day) the Mission circle all had dinner together—quite a party, twelve in all—and had a very enjoyable time. Later on sweetmeats were distributed to the lepers; this afternoon all the Christian women and children are to get sweetmeats and prizes are given to some.

I hope the Silver Anniversary may be a very glad and happy time and that many women may be led to consecrate their silver and their gold to the work in the Mission field.

Mrs. Tracy wrote from Mainpurie, Jan. 5:

My first holiday was a trip to Presbytery Meeting in Futtehgurh in October. Then, in November, came those delightful gatherings in Lodiana: first a Conference, then Synod and afterward Annual Meeting—lasting in all two weeks. You cannot begin to understand what those meetings were to me. After all these months when I did not have one English sermon, what a joy it was to drink in instead of giving out. There were old friends to meet and new friendships to form with those who were added to our number while I was in the home land, and far from being the least joy was the presence of our new missionaries. We are thankful for them. Their fresh spirituality was an inspiration to us. Mr. Wilder was present and brought with him a blessing for us. We had delightful prayer meetings and I do believe the Holy Spirit has filled many of our hearts. . . . There are twenty-five houses on our roll at Mainpurie and forty pupils. They are all found in two localities and are visited twice a week by two Bible women. At each visit a Bible lesson is given, and often others besides the family gather to hear it. One day in the week the women go to some village several miles from the city, and often report audiences of from fifty to one hundred. In this way twenty-five different villages have been reached.

The most interesting personal work I have is my daily lesson with my helpers. In giving them their morning portion my own soul has been nourished. We have organized a Missionary Society; average attendance is nine, more than half the women in the church. With the exception of two widows they are all wives of men whose wages vary from two to four dollars a month. In the half year we raised nearly three dollars.

Miss Emma Morris wrote from Lodiana, last autumn:

Just before I went to the Hills I realized considerable opposition to my work, and during my absence one school was closed entirely, another greatly reduced in numbers, our Sunday-school much reduced, many old acquaintances and friends completely ignored me and many old pupils stopped reading. There was plenty left to do, however, in other parts of the city where the influence of my opponents did not reach.

A young Brahmin girl in my school had been much offended at my teaching, and she and her father were most active against me, frightening the children and threatening the parents with fines and imprisonment. One girl stopped reading because "——— (the Brahmin) said you were going to make Miss Sahibs of us and my father would be put in prison for six months if I read with you." Many of them may begin again, but, for the present, my pet school where the girls were doing so nicely is a thing of the past.

A WALKING EXPEDITION.

We had a fine month in the Hills. We went about sixty miles beyond Simla in *jinrikishas* and *dandies* and then walked back, a few miles a day. It was charming weather and the woods were so fragrant and green. We did not plan to walk all the way back, but no vehicle met us, so we walked and were glad we had the opportunity.

Miss Wherry and I were together the whole month and spent two weeks with the ladies from Jalandhar and Saharanpur, who had rented a cottage at Kotgarli. Then we went on to Ani, Mr. and Mrs. Carleton's unique home and mission station, away off from the world in a beautiful, rich valley in the hollows of the hills, and perched on the ridges.

Coming back from vacation, what must I do but get measles, then my chief helper gets a hard attack of fever, and so it goes. However, I am now well and "none of these things move me."

Miss Downs wrote from Jalandhar, last October:

We have had a delightful vacation away in the jungle, where the air was pure and cool. We were 100 miles in the interior, with our nearest neighbor two miles away. Our cook was the butcher and we got potatoes from the village people near and small apples from trees near the house. Flour and all stores we had to get in Simla, fifty-one miles away. We were nine days on the journey home, eight days of it being in the hills. The villages are very picturesque, houses double storied, with wide verandas around the second story, where the families live, the animals living below. The dress of the women is a full skirt sewed on to a plain waist, open in front, lapping over from top to bottom. A handkerchief is tied around the head and the long braid of hair and colored cord is twisted high on top of the head, outside the handkerchief. Most of the women and girls are quite pretty and fair, with fine, regular features.

When we left for the hills the schools were going on, but after a little time a letter came from our helpers saying that the young men of the Arya Samaj were going around threatening the parents of our schoolgirls, and one day the father of one girl came, called her down, beat her and broke her slate and tore her books. We answered that the only thing to do was to be quiet and patient. Now we find a small attendance in the Hindu schools, but there is another reason for this just now. There is a great deal of fever in the city of a severe kind. In every home we have been to, one or more has been down with fever and the girls come to school until the fever comes on, when they either lie down there or go home. It has been an unusually rainy season and the water stands around the city, which makes it very unhealthy.

JAPAN.

Mrs. Naylor of Kanazawa writes, Dec. 26:

I sometimes wonder if the friends at home *can* realize the value to us of good letters from the home land. As I write this morning we are watching for the American mail. Every time our gate opens we hope to see the cheery postman with his *white* bag, which always announces the foreign mail. . . . We are continuing teaching of the Bible now without disturbance from the government. We shall feel even happier in regard to our Bible work when our new catalogue is approved. We scarcely understand the delay; perhaps it may be attributed to the general lack of interest in everything not pertaining to the war. This is at present the one absorbing theme of the Empire. Everything else is of but secondary importance.

It seems almost impossible to realize that we shall see our dear Miss Hisser's face no more till we see it in glory. Miss Shaw and I feel most keenly the responsibility in the work that her removal has laid upon us. Pray that wisdom may be given us for these new duties. We feel so insufficient for them. But the dear Lord knows it all!

CHINA.

Dr. Eleanor Chesnut wrote, Dec. 18, of her arrival at Lien Chow:

Over two months have elapsed since I took a final peep at Room 48, and after varied wanderings over land and sea I am at last safely established at Lien Chow. Miss Johnston, Miss Lewis and I journeyed up the river from Canton by ourselves and had a delightful time, eating, sleeping, bumping our heads and enjoying the scenery. Our boat was so small that only an expert could make his way through the numerous baskets and bundles which crowded it. Even the heart of a Chinese thief would have failed him at the sight of such an intricacy. A Chinese dog kept constant vigil at the bow of the boat. He was a nice, fat, yellow dog who wagged his tail from habit, so that once when he got a whipping it gave a couple of involuntary wags. We appreciated him very much and gave him all our chicken bones as tokens of our regard.

The scenery on the Lien Chow River was as fine as any I ever saw in America, except among the Rockies, and we are in the midst of a charming landscape here. Every day we try to take a walk, which is often about the city wall, though we sometimes branch off into the fields. The wall is typically old and gray and vine-covered, and is full of crevices in which hide little ferns.

My boxes from America have reached here safely and the contents are very satisfactory, except the stove, which is too large for my room. We may use it in the chapel, and, if worst comes to worst, for purposes of protection, as people in Sam Kong mistook it for a cannon.

The woman's hospital ward, which is to be my dominion, will be finished before I am ready to begin practice. While its dimensions shrink in comparison with those of American and European hospitals, it is commodious for this country. It actually contains four rooms and an attic. You can imagine my eagerness to get started in the language and in the work, when here is the opportunity and the place to do it.

SYRIA.

Dr. Mary Pierson Eddy wrote from Sidon, Feb. 12, 1895:

Such a cheery clinic room as I am writing from now!—behind a high, curtained archway are hidden medicines, operating table, etc. The room is bright with pictures, books, organ and flowers. To-day it is a perfect bower. I have roses, carnations, violets and orange flowers, besides a beautiful bunch of wild flowers. I have a large home-made American flag on one side of the room, a smaller one on the other and a Turkish flag over the arch.

The past week I have been to several villages from which my patients have come, and had good gatherings. The girls from Sidon Seminary gave me a whole load of flour, rice, cauliflower, cheese and coffee to distribute to the needy. One poor man is blind, his wife nearly so and too lame to work. He was educated in a Jerusalem school and reads well. A goodly share went to him, as he has been very ill. To-day, from a chief's wife among the Arabs, a call has come for medical aid. I trust this may be an opening to work among those tribes. I am going to remain here three weeks longer. The most of the month of April I hope to be at Cæsarea Phillipi, and in May return for a rest to Beirût. I, in common with most of the people in Sidon, have had several attacks of fever, but only three days refused patients.

In the summer I hope to strike for villages further away than those visited last year, in the northern part of the Zahleh field; villages where no work has ever been attempted.

[The following was crowded out last month.]

MRS. WM. JESSUP wrote from ZAHLEH, last November:

We have only had one shower since last spring and people are still wearing their summer dresses, for although nights are cooler, the days are still warm. I have been delighting in the wonderful grapes for which this town is noted; we send to the vineyard early in the morning and the cool, crisp fruit is luscious for breakfast. The fall is always a busy time with us out here, for in addition to house cleaning and laying in winter stores of everything, there is the opening of all the schools in town and many out-stations and tours made by the gentlemen to see that the work is starting well everywhere. We have been preoccupied at our house by having to put a tile roof over the half of it, which formerly was covered with a mud roof which leaked upon us night and day last year, to our infinite discomfort. A friend who loves us could not bear to have us so uncomfortable another season and supplied the funds for a tile roof.

The work in Syria grows in spite of constant and repeated efforts on the part of Government to check it. Yesterday a letter came to Mr. Jessup from one of the out-stations where an official had closed the school "because Turkish was not taught." The teacher had re-opened school the next day and was awaiting orders as to what to do next. One of the gentlemen will have to go to Damascus soon to complain, because our schools are interfered with unjustly in this way from time to time. Prayers that Mission work here may be released from Government interference would surely help us.

MISS M. LOUISE LAW wrote from SIDON SCHOOL:

We have forty-five girls from Catholic, Greek and Protestant homes. One little Druze is with us again—a bright child. It is very interesting to me to hear our girls recite passage after passage from the Bible. The other day a little Moslem girl of about seven or eight recited the First Psalm alone. When calling, not long ago, the mother of two of our children said that the older girl each night recited the texts she had learned during the day to her father. I love to have the children take the truth home to their parents. . . . My first attempt at Arabic is a class of little girls in geography at the day school. In this class of seven I have one Jew, one Moslem, one Greek, three Catholics, two Protestants. One afternoon each week we spend in calling. It seems to me the houses of the poor here are cleaner than those of the same grade in America. We often sit on cushions on the floor, as all do not have even the usual divan.

The other day we visited a Moslem family. You may imagine the size of it, for one daughter had eight children, another six, and the others in proportion. Quite a number of them had made the pilgrimage to Mecca. Although probably a wealthy family, the house was almost bare of any of the things we call the comforts of life. There was a large, new mirror, which is the usual sign of a bride. One of the daughters was only waiting for the bridegroom to appear to be married. She had no idea of when he would come.

We are praying for an outpouring of the Holy Spirit on Sidon this year. We have one convert here and another there, but we want showers of blessing.

PERSIA.

MISS MAY WALLACE wrote from TABRIZ, Jan. 14:

I arrived in Tabriz Sept. 17. It is needless to say that I am glad I am here and more thankful every day that my lot has been cast with such pleasant co-workers in a field where much is to be done. Yesterday was the New Year for Armenians and this Friday will be their Christmas, so we close for a ten-days vacation. The girls are all so delightful and lovable that I am very impatient for the time when we can converse intelligently together. Last evening I took dinner with them. One of the second size of girls, about twelve years of age, did the cooking and it was very good. We had the native bread and quince *dolmas* with molasses over them.

We have just closed the services of the Week of Prayer. Meetings were well attended and the interest good. At the communion service two babies were baptized—the Armenian pastor's little boy and Dr. Vanneman's baby girl. The ceremony was pretty and impressive, though unintelligible to me, being in Turkish.

The Persian climate agrees with me splendidly and I revel in the dry air and clear blue skies.

This life, in India, is hard for quick, irritable tempers; but it is good discipline too, and I am not sorry to have it.—*Letter*.

HOME DEPARTMENT

PROGRAMME FOR MAY MEETING—SIAM AND THE LAOS.

"Siam has not been disciplined by English and French guns, like China; but the country has been opened by Missionaries."—Statement of His Grace the late ex-Regent of Siam.

Music.

Scripture Reading: Zech. 4.

Prayer: For presence and help of the Spirit in the Meeting.

I. General Outlook: Two minutes ea. Jan. No. *Missionary Review*, 1895.

a. Providential Preparation for the Work.
b. Prepared Favor of Rulers.
c. Special Form of Buddhism.
d. Influence of Work already Accomplished.
e. Present Problems.

Prayer for Missionaries and their Work.

II. Some Peculiarities:

a. Siamese Boy's First Hair-cutting.
b. House-keeping.
c. The Sacred Tree.

Three minutes ea.—*a* and *b* found in book, "Siam and Laos," pp. 175, 193, Board of Publication, 1334 Chestnut St., Phila.; *c* found in WOMAN'S WORK FOR WOMAN, May, 1894.

Prayer for Lao and Siamese Christians and for the Heathen.

Reading or Recitation: "What Christ Said." By Geo. MacDonald.

III. Late Intelligence: Presented in the form of the May issue of *The White Elephant*, a monthly magazine, containing crisp, brief items, condensations of the intelligence found in the May numbers of WOMAN'S WORK, *Church at Home and Abroad*, *Missionary Review*, 1894, and current secular papers.

Prayer for our Missionary Boards and Societies.

Music.

Fort Wayne, Indiana. *Delphine B. Wells.*

Siam, The Heart of Farther India, by Miss Cort, will be found helpful. Pub. by A. D. F. Randolph and Company, New York.

The admirable Programme on China, given in the January magazine, was inadvertently printed without the signature of the author, Mrs. R. M. Tuttle, Hornellsville, N. Y.

WHAT CHRIST SAID.

GEO. MACDONALD.

I said, "Let me walk in the fields."
He said, "No, walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."

I said, "But the skies are black;
There is nothing but noise and din."
And He wept as He sent me back;
"There is more," He said, "there is sin."

I said, "But the air is thick,
And fogs are veiling the sun."
He answered, "Yet souls are sick,
And souls in the dark undone."

I said, "I shall miss the light,
And friends will miss me, they say."
He answered, "Choose to-night
If *I* am to miss you, or they."

I pleaded for time to be given.
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide."

THE Treasury lately received a gift from a poor woman who washes to earn her living. She was sick and could not get her money for some time, but sent it as soon as it came to her, $1.00.

"That was a pure triumph of genius; the prettiest wedding Hingham ever saw, and no money behind it either."

"Yes, but there were magnificent elms and a superb June sky *over* it, and that sloping lawn and a million roses, to say nothing of us pretty girls, to help along."

"Certainly! We'll take all the credit due. I am proud to have assisted in solving such a problem. Just think, one bridegroom a missionary, therefore no pomps and vanities; the other a millionaire, and all the Dana pride to forbid any King-Cophetua-and-beggar-maid reflections by his relatives."

"But, girls, why did Helen Dana throw herself away on a poor missionary?"

"Oh, she always loved to give away her clothes and to stifle in a tenement house over some sick forlorn."

"And don't you remember how indignant she was if any one said in a missionary meeting, 'You may not be able to go yourselves, but you can help those who do go'? She declared that a dozen girls in our society could go perfectly well and might want to if any one ever encouraged us to go."

"Well, I don't want to be a missionary, but *wouldn't* I like to be Alice? Fancy! She can have every single thing she wants."

"If money can buy it."

So the girls talked when the Dana sisters were married.

It was the lack of something money could not buy which half spoiled for Alice that first winter as Mrs. Ringold. How thoroughly she would have enjoyed the luxury, the homage paid to the wealthy bride, the magnificence of feasts and entertainments, the very roll of her carriage wheels, but for the constant fear that she would blunderingly betray how new it all was to her and so annoy that husband of whom she was yet shy, to whom she looked up with exceeding deference. But she set herself diligently to master unaccustomed conventionalities and succeeded, of course.

Meanwhile Helen Dana Lightbody and her husband went their happy way, enjoying to the full the glory of the sea, the novelty and inspiration of foreign lands and, above all, new revelations of each other. And more and more their common purpose of service to the unhappy, lifted all life into an atmosphere of joy and love. At last, the journey ended, face to face with the degradation and ignorance which they had come to lighten, they set themselves with zeal to study the strange language and people.

By and by, to both these sisters came the experience of motherhood. She whose purse could command the best of service had that, and *only* that, during a lonely convalescence, while the exiled sister found tender sympathy and almost mother-love in an older missionary.

The Ringold baby, conveyed by his nurse, went to many places unvisited by his parents, and when he died of typhus fever they little dreamed where he had contracted it. Helen's baby died, too, and the dusky women about her, seeing her grief and sweet submission, began to dimly understand what she had been trying to teach them about a "God of all comfort." And so, through her sorrow, she found a way to their joyless hearts.

Years came and went. Other children gladdened both homes. Life brimmed full to both sisters. Mrs. Ringold achieved social success; she tried to be intelligent in art, music, the drama, literature, architecture and current events, and knew she was superficial in all. Her garments were irreproachable; she traveled far; she presided well in city and country house, and felt there was little home life in either. As her calling list grew longer, real friendships grew rarer. Multiplied engagements left little chance for heart life with husband and children and, underneath all the glitter, this rich woman felt painfully that she missed the best things of life: high ideals, moral earnestness, self-reliance and such mutual sacrifices as keep love alight in families where means and space are limited. She was sadly aware that her sons had more money than was good for them, her daughters but little knowledge that would serve in a day of calamity. But most of all she lamented a moral deterioration to which she could not be blind, both in herself and her husband. They were too comfortable to exert themselves.

When Helen and her poor missionary came home with the children, who must be left in America to be educated, Mrs. Ringold knew that Helen was right in saying, "My children must live in a plain home where they will have to deny themselves for

each other. I do not want them to have costly gifts. Unearned luxuries they are better off without." Helen's hair was gray all too early, but her face shone with radiant peace. How youthful her spirits were and what delight she took in her friends and in home pleasures so long foregone! How interested she was in all matters of importance the world over, how devoted to the people for whom she had given her life! Even when the dreaded wrench of parting came, Alice Ringold knew that Helen's children would not be so sundered from their parents by continents and oceans as her own were separated from herself, by years of selfish living unto society.

Little by little the Lightbodys are seeing the love of God banish superstition, and hope beginning to dawn in lives hitherto hopeless. They know that they will never see that heathen city a thoroughly enlightened community, but they believe their children may.

The Ringolds are large buyers at the best stores in New York and their entertainments are among the most costly, but Mr. Ringold does not think it worth while to vote at city elections and Mrs. Ringold fights off nervous prostration by longer and longer banishments to a sanitarium.

After all, was it *Helen* Dana who threw herself away? *H. P. D.*

We learn that the Tract Society is publishing two sermons written some time before his death by the Rev. Arthur Mitchell, D.D., the honored and unforgotten Secretary of the Board of Foreign Missions. They are bound together in white and gilt cover, pretty for a gift at Easter or for a bereaved friend. Titles: "The Source and Fruit of Sorrow," and "Jesus, the Holder of the Keys of Death and Hell." It will be sold for 30 cents per copy.

SUGGESTION CORNER.

From Chicago, Ill.:

The list of subscribers from our church was so small that I was ashamed of it, so, at our Praise Meeting, I preached a lay sermon which resulted in raising the list from eleven to over thirty.

From Pontiac, Michigan:

We have found that ladies who thought they could not write papers to save their lives, have written beautiful ones *when furnished the material.* We have "Item Gatherers" also, and insist upon items being *items* rather than long magazine articles. We have large envelopes, each marked a certain field, into which items for the month are placed for ladies, who find none themselves, to read at the meeting.

From Piqua, Ohio, again:

A death prevented my attendance upon our For. Miss. meeting in Aug. (We "keep our hearts warm in summer" by keeping right on with our meetings). After the meeting one of the ladies came to me and brought two dollars and four names, saying "There are four new subscribers to the magazine." I naturally thought she meant the foreign magazine, coming as she did from that meeting, and accordingly sent the names to you. When, afterward, she told me it was the *Home Mission Monthly* they had subscribed for, I immediately sent the money for four copies of that magazine and concluded I would look around for four more ladies to take the places of my *supposed* subscribers. One of the persons whose names I sent has been a subscriber to *Woman's Work* for twelve years.

There are three good suggestions in the last communication. Perhaps more.

A Missionary writes:

"Somehow my letter has grown very long; you must just pick and choose from it."

This makes it easier for secretary and editor, thank you.

A map of Salmas Plain, Persia, authorized by Miss Van Duzee of Haft Dewan, showing the mission work of that field, can be loaned of Mrs. A. N. Cowden, Batavia, N. Y.

SINCE LAST MONTH.

Arrivals.

February 1.—At San Francisco, Mrs. J. H. Laughlin and little daughter, from Chiningchow, China. Address, Crawford's Corners, Pa.

February 25.—At San Francisco, Rev. J. M. W. Farnham, D.D., and Mrs. Farnham, from Shanghai. Address, Newton Centre, Mass.

Departure.

March 4.—From Vancouver, Dr. Georgiana E. Whiting and Miss Anna P. Jacobson, for Seoul, Korea.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.

Directors' Meeting first Tuesday and prayer-meeting third Tuesday of the month, each beginning at eleven o'clock, in the Assembly Room. Visitors welcome.

Treasurer's books close April 20.

The Twenty-fifth Annual Assembly of the *Woman's Foreign Missionary Society of the Presbyterian Church* (Philadelphia) will be held in the First Presbyterian Ch., Phila., Pa. (Rev. Geo. D. Baker, D.D., Pastor), on April 24 and 25, preceded by a prayer-meeting on Tuesday evening, April 23. According to the By-laws: "One delegate may be sent from each Presbyterial Society, each Auxiliary Society, each Young People's Branch or Band." Christian Endeaver Societies working with us are also entitled to the same representation.

CORDIAL offers of hospitality are made to all *delegates* and *missionaries* who may attend the meeting, by the ladies of the Presbyteries of Philadelphia and Philadelphia North. Board will be secured for others desiring it at hotels and boarding houses, conveniently located, at rates varying from $1.50 to $2.50 a day.

The names of delegates and all applications for board or entertainment must be sent, not later than *April 7, to Mrs. Frank Maybin, 1505 N. 15th St., Philadelphia, Pa.*

THE usual reduction in railroad fare has been secured. All persons on purchasing tickets must ask for a certificate which must be signed at the meeting, and will entitle bearer to the two-thirds reduction on return ticket. At the smaller stations notice should be given to the agent in advance that the certificates will be asked for. All persons, whether delegates or not, can avail themselves of this reduction.

THE Tuesday evening prayer meeting has become a very precious feature of our Assemblies and is anticipated this year with peculiar interest. The special anniversary exercises, with the Story of Twenty-five Years, by Mrs. S. C. Perkins, are arranged for Wednesday morning, to be followed during the remainder of the sessions by missionary addresses, reports and conferences. Among the missionaries expected are Mrs. Leaman and Mrs. Geo. S. Hays of China, Mrs. Hepburn and Miss Case of Japan, Mrs. Ogden of Africa, Dr. Carleton of India, Miss Bartlett of Mexico and Miss Holmes of Syria. A popular meeting will be held in the Academy of Music on Thursday evening, to be addressed by Dr. Ellinwood and others.

Flash Lights on Siam will be ready by April 1, and will prove a valuable help in preparing for May meetings. Price 3 cents each, 25 cents per doz. To avoid delay, address all orders for leaflets, &c., "*Woman's Foreign Missionary Society*," rather than to any individual officer.

From Chicago.

Meetings at Room 48 McCormick Block, 69 and 71 Dearborn Street, every Friday at 10 A.M. Visitors welcome.

OUR Twenty-fourth Annual Meeting is to be held this month, April 24, 25, in the Jefferson Ave. church, Detroit, Mich. We hope that all who expect to attend have sent their names to Miss M. B. Wetmore, 632 Jefferson Ave., Detroit, from whom they will receive cards designating the places to which they are assigned.

SPECIAL railroad rates are issued on the certificate plan for full fare going and one-third returning, from the Central Traffic Association, and we expect the same from the Western. Fuller directions will be published in the *Interior* and in the *Herald and Presbyter* when all the arrangements are completed.

WILL those who expect to attend Annual Meeting and to go by way of this city plan, if possible, to reach Chicago to take the 10.30 A.M. train on the Mich. Central, Tuesday, April 23d, which train reaches Detroit at 6.15 P.M.? They are also asked to notify Miss Stebbins, Room 48, McCormick Block, Chicago, Ill., *how many* are going, in order that arrangements for special cars may be made in time.

WE have received a copy of the Resolutions passed upon the occasion of the death of Mrs. Mary M. Caswell, "a beloved, honored and valued member" of the Auxiliary in the First Church, at Fort Wayne, Ind.

THE last month of our financial year is at hand as these pages reach our societies. The work is constantly growing and new stations are being opened, or the calls for them are so urgent that it is almost heart-breaking to be obliged to say, "No." Can we not present the cause to some of the uninterested ones in such a way as to interest? Get copies of Mrs. Isabella Bird Bishop's *Heathen Claims and Christian Duty*, asking them as a personal favor to read it. We heard not long since of a lady who gave to Foreign Missions because she felt it her duty as a Christian, but not from love of missions. A copy of that leaflet fell into her hands. She read it first herself and then aloud to different members of her family, and then desired copies to put into the hands of each family in the church she attended.

IN a letter from one of our faithful workers is the following: "I have lately re-read Mrs. Douglass' *Under Orders*. If she had written it as her last message to the auxiliaries it could not have been more appropriate." The price

of *Under Orders* as well as of *Heathen Claims* is 2 cents each, 15 per doz. Address W. P. B. M., Room 48 McCormick Block, Chicago, Ill.

WILL our good friends please to remember when sending for *one* leaflet that the price, one or two cents, will not pay for cost of leaflet, envelope and postage?

From New York.

Prayer-meeting at 53 Fifth Ave. the first Wednesday of each month at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and the reading of missionary letters, commencing at the same hour.

THE Twenty-fifth Annual Meeting of the Woman's Board of Foreign Missions, New York, will be held in the University Place Church, New York City, on Wednesday and Thursday, April 10th and 11th. Presbyterial Secretaries are asked so to arrange that the names and addresses are sent by April 1st to Miss M. G. Janeway, Chairman Committee on Credentials, 53 Fifth Ave., New York City.

All desiring entertainment or information regarding hotels or boarding houses are requested to apply to Mrs. Theo. Weston, 14 West 48th St., New York City.

The usual reduction in railway fares by the certificate plan will be secured and is available for all attending the meeting, whether they are delegates or not. Details will be published in the *Evangelist* and *Observer* two weeks previous to the meeting.

At the Annual Meeting those entitled to vote are the officers, managers and honorary vice-presidents, *ex officio*, of the Board; also accredited delegates.

These shall be as follows: Two from the Executive Committee of each Presbyterial Soc. and one for every five auxiliaries.—By-laws, Art. I, Section 4.

LEAFLETS bearing on the plan of work proposed for the coming summer—also giving the history and work of the Board, are prepared for our Jubilee Meeting, and may be had on application to Woman's Board of Foreign Missions, 53 Fifth Ave.

SPECIAL features of the programme of our Silver Jubilee—or 25th Anniversary week:—On Wednesday, at 10 o'clock A.M., a devotional meeting, to be followed by a Jubilee Address by Mrs. Beers. At 3 o'clock P.M. a Message Hour for young people, to be followed by a Young People's Rally.

On Thursday the list of speakers includes the names of many missionaries—Miss Ford, Miss Newton, Mrs. Gilman, Miss Holmes, Mrs. Robt. Mateer, M.D., and Miss Charlotte Montgomery.

The meeting on Wednesday evening is under charge of Rev. Geo. Alexander, D.D. Addresses will be made by Rev. John Gillespie, D.D., and Rev. H. H. Jessup, D.D., of Syria.

MRS. HOWARD ELMER of Waverly is Chairman of Nominating Committee.

THE week set apart by our General Assembly for prayer and self-denial in reference to Missions embraces the period of our twenty-fifth anniversary. Is it not especially fitting that we gather at that time with hearts renewedly consecrated and filled with devotion? Let us all *prepare* for that occasion by earnest prayer.

THE period of "annual meetings" has come again. Will it not be well to remember that such occasions are the beginning of a new year of work as well as the closing of that of the past? If each auxiliary can gird itself afresh to do what is possible before the heat and somewhat broken life of the later summer, we believe that the yearly result will be an advance.

SEND boxes and packages intended as gifts to *our* schools for Christmas 1895 to Miss A. L. Denny, Sec'y of Special Objects, 53 Fifth Ave., New York. For Persia and Siam send by May 1st. For China, India and Syria by June 1st. Pack carefully and compactly and send to the Secretary by mail a list of contents and the money value. Do *not* put this list in the packages to be sent abroad.

From Northern New York.

THE Twenty-third Annual Meeting will be held in the First Presbyterian Church, Schenectady, N. Y., April 17, 18. The sessions will open with a devotional service, Wednesday afternoon. It is expected that at popular meeting Wednesday evening, the address will be given by the Rev. B. C. Henry, D.D., of Canton, China. The meeting Thursday night will be in the interest of the Young People, and addressed by Mr. Robert E. Speer, Secretary of the Board of Foreign Missions. Miss Babbitt will be with us Thursday afternoon.

WE bespeak a large attendance of the members of the Bands and Y.P.S.C.E. Thursday evening. The trains from Albany, Troy and Amsterdam run so that those who cannot be present at all the sessions can arrange to come for this service, as they can arrive in time for the meeting, returning home the same evening.

FOR the past few years the delegates coming on the D. & H. R.R., have not used the certificates, but have preferred to use their books, so that this year the Committee did not ask for the usual reduction. Delegates on the line of the N. Y. C. & H. R. R. have to come such short distances, and the expense of obtaining reduced rates on this road being comparatively heavy, the Committee did not deem it necessary to ask for a reduction in fares.

Names of all delegates must be sent to Mrs. Chas. Apps, 104 South Ferry St., Schenectady, N. Y., not later than April 9, earlier if possible.

The Secretaries are again reminded to send the name and address of each delegate in full. Those who do not desire to be entertained, by applying to Mrs. Apps can obtain information in regard to hotels and boarding-houses.

Notices, with full particulars, will be sent to all the Auxiliaries, the Secretaries of which are requested to see that said notice is read from the pulpit of their churches.

We again urge that the Annual Meeting be made a special subject of prayer, both in our private devotions and in our public gatherings, that all may come up to this yearly feast with hearts prepared to receive a blessing.

From St. Louis.

Meetings at 1516 Locust Street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1516 Locust Street.

The Eighteenth Annual Meeting of the Woman's Presbyterian Board of Foreign Missions of the Southwest will be held in Calvary Presbyterian Church, Springfield, Mo., April 23d, 24th and 25th. Synodical and Presbyterial officers and Managers of the Board are requested to be present. Every Auxiliary is urged to send two delegates. Delegates should send their names by April 5th, to Mrs. Ruth R. Kenton, 1245 Summit Avenue, Springfield, Mo., who will notify them of their places of entertainment. Each delegate will please inform her hostess of time of arrival.

Railroad rates will be published in *The Mid-Continent* in April.

N. B.—Those entitled to vote at the Annual Meeting shall be members of the Executive Committee, elected or *ex-officio*; Presbyterial officers and two delegates from each Auxiliary Society.—By-law IV., Constitution of the W. B. F. M. of the Southwest.

We expect to have present with us missionaries from India, Turkey, Siam and the Laos, besides other speakers whose presence and words cannot fail to inspire and uplift us.

Will not every Auxiliary earnestly try to send at least one delegate? In some parts of our territory this may seem impossible, owing to the long distances to be traveled or to the particularly hard times consequent on repeated crop failures. But we can, all of us, pray for our Father's blessing on this Meeting, and we can take an interest in it, and that is surely worth something.

Our Treasurer's books close April 5. Auxiliaries must see the necessity of making early returns to Presbyterial Treasurers so that they can forward the money sent by them to Headquarters, and thus much of the work and worry consequent on the last few days prior to closing the books will be avoided. We must work hard if the $15,000 mark is to be reached.

We are happy to write that our President, Mrs. Sholes, is gradually regaining health and strength, and we hope to have her with us at Annual Meeting.

New Leaflets to be obtained at our rooms are: *The Guest of a Dream*, 2 cents each; *Sophia's Sermon*, 2 cents; *Willingly*, 1 cent; *What Is Zenana Work?* 5 cents; *How Do Hindoo Christians Give?* 1 cent.

Miss Ghormley of Partridge, Kas., goes out under the care of our Board to work in the Laos field.

We had the pleasure of having Miss Melton of Mosul and Mrs. Bunker of Korea present at our mid-monthly meeting.

We should be much in prayer for our workers in China at this time.

From San Francisco.

Board Meeting first Monday of each month at 920 Sacramento Street; business meeting at 10.30 A.M.; afternoon meeting and exercises of Chinese girls in the Home at 2 P.M. Visitors welcome.

Twenty-second Annual Meeting of the Occidental Board of Foreign Missions will be held at the Mission Home, 920 Sacramento St., San Francisco, the first Wednesday, Thursday and Friday of April. We are looking forward to a precious meeting and earnestly hope that all will attend who can, and that every one will pray for the meeting.

Attendance at monthly meetings of the Board is greatly on the increase. Many strangers are present both from the East and our own State. Our Assembly room *empty* might suggest a largeness beyond our need; when packed to overflowing at our gatherings—we would we had the wand of a fairy to double its dimensions.

Our last Board meeting was of unusual note. Many varied and interesting letters from the world over were read, but one from a resident missionary in Japan impressed us most. It plead for a Japanese kindergarten teacher to be sent her, if possible. We knew she referred to our own Japanese girl, Metu, whom we are educating and who will soon graduate as a qualified kindergartner, ready to teach among her own people. Thus the work of our Board is being felt—widening and stretching out to the uttermost parts of the earth.

A beautiful service was held in memory of Mrs. Benj. Douglass at the Headquarters of our Board. Mrs. Condit, Mrs. Robbins and Mrs. Noble crowned her memory with loving tribute to her worth. The Chinese girls in whom she was so interested sang "Some day, some time," and sent appropriate texts to Mr. Douglass and members of his family.

Mrs. T. Magruder Stone.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

THE Seventh Annual Meeting of the North Pacific Board will be held April 16th and 17th in the First Presbyterian Church of Seattle, Washington.

All delegates are requested to send their names to Mrs. Alexander Alison, Seattle, Wash., as early as possible.

THE books of the Treasurer, Mrs. E. P. Mossman, close March 31st. Auxiliaries are urged to be very prompt in filling out and returning the blanks.

NEW AUXILIARIES AND BANDS.

ARKANSAS.
Clarendon, Juvenile Missionary Society.

COLORADO.
Denver, Central Ch. Chain Mission Band.

INDIAN TERRITORY.
McAlester, Schermerhorn Band.

MARYLAND.
Chesapeake City, Ever Ready Band.

MINNESOTA.
Stephen.

MISSOURI.
Carthage, Boys' Brigade.

NEW JERSEY.
East Orange, Central Ch., Heart and Hand.
Manasquan, S.C.E.

OHIO.
Babana.
Dresden, Jr. C.E.
Kingston, Do what you can Band.
Martinsburg, S C.E.

PENNSYLVANIA.
Burgettstown, Westminster Ch.
Curwensville, Jr. C.E.
Hazleton, Jr. C.E.
Martinsburg, S C.E.
Ridley Park, Mite Gatherers.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from February 1, 1895.

[PRESBYTERIES IN SMALL CAPITALS.]

Gifts for the Silver Anniversary offering will be indicated by an (*) asterisk.

BALTIMORE SYNODICAL SOCIETY, $40.00
BUTLER.—Westm'r,* 7.00
CHILLICOTHE.—Chillicothe, 1st, 21; 3d, 6.28; Concord, 6.37; Greenfield, Snowflakes, 7; Hillsboro, 25, Sycamore Valley Branch, 2.50; McArthur, S.C.E., Jr., 19 cts.; Mt. Pleasant, 5; North Fork, 2.83, Cheerful Givers, 1.40, Pisgah, 7; Salem, 10, S.C.E., 5; Union, 2.05; Washington C. H., 4.85, Young Girls' Bd., 3.10, 109.57
DAYTON.—Alexanderville, Mary Coe Bd., 8; Clifton, 6; Dayton, 1st, 31, Y.L B., 10; Mem'l, 15*, S.S., 4.48; Franklin, 18; Oxford, 25; Piqua, S.S., 25, Alpha Bd., 10, S. C.E., Jr., 1.55; Reiley, 3; Seven Mile, 6; Springfield, 2d, 30, Y.L. B., 25; 3d, 8.39; Troy, "2d Soc.," 15, Mrs. S. R. Drury, 25*; Xenia, 7.60, 274.02
ERIE.—Cambridge, Y.L.B., 21.75; Conneautville, 20; Cool Spring, 7, S.CE., 5; Edinboro, 22.50; Erie, Park, 20; Franklin, 51.50, S.C.E., 5, Mrs. Eaton, 20; Fredonia, Children's Bd., 8; Girard, 18.14; Greenville, Star of Hope Bd, 6; Meadville, Central, Y P.S., 10; Mercer, 1st, 45; 2d, 14; Pleasantville, S.C.E., 18; Warren, 250, 541.89
HUNTINGDON.—Alexandria, (4.50*) 33.90, John Porter Bd., 6, S.C.E., 5; Altoona, 1st, 84.55, Coral Workers, 8; 2d, 62.75, Allegheny Bd., 3; 3d, Y.L.B., (1.70*) 14.70; Broad St., (4*) 24, Y.L.B., (2*) 9.50, Boys' Brigade, 4, S.C.E., Jr., 10; Ladies' Conference, 5*; Bedford, (11.35*) 30.95, L. L. Bearers, 1.50; Bellefonte, (1.10*) 20.05; Birmingham, (3*) 17.65; Clearfield, (23 85*) 46.15; Duncansville, (4.25*), 15 10, Boys' Bd., 3.05, Busy Bees, 1.96*, Willing Workers, (2.60*) 7.35, E. Kishacoquillas, 10.23*, S.C. E., 10; Hollidaysburg, 33.75*, Charlotte Irvine Bd., 5, Whatsoever Bd., 25, Willing Workers, (12* 15; Huntingdon, 8.06, Y.L.B., 7, S.S., 8.70, S.C.E., 3.80; Lewistown, (31*) 82; Logan's Valley, S.C.E., 5; Lost Creek, Carrier Doves, 3.75; Lower Spruce Creek, (9.25*) 28.78; Mifflintown, 31 18, Y.L.B., 10, Cedar Spring Bd., 26.71; Milroy, 20; Mt. Union, Y.L.B., 3.93, Daisy Bd., 4.51; Osceola, 39; Petersburg, 5.15, Juniata Bd., 4; Phillipsburg, 4.73*, Arbutus Bd., 6.50; Sinking Valley, (9.61*) 45.76, Gleaners, 15.44; Spring Creek, (4.44*) 51.06; Spruce Creek, 383.58; Colerain Forge, S.S, 65.32, I-Will-Try Bd., 2.70, C. W. Stewart Bd., 10; State College (4.55*) 23.83; Tyrone, (12.25*) 64.85, Helpers, 11, J. R. Davis Bd., (1.50*) 38.50, S.C.E., 20; Warriorsmark, 5.75*, Acorn Bd., 5.30; Williamsburg, 5*, 1,561.99
KITTANNING.—Elderton, S.C.E., 1.30
LACKAWANNA.—Little Meadows, (3*), 13.00
MONMOUTH.—Manasquan, S.C.E., 7.24
MORRIS AND ORANGE.—New Vernon, Miss M. H. Cross*, 25
NEWARK.—Bloomfield, 1st, 128.50; Caldwell, 22.20; Montclair, 1st, 100, Sunbeams, 14.24; Newark, 1st, S.C.E., 50; 3d, 142 29, Crusaders, 50; Bethany, B. and E. Pierson, 15; Fewsmith, 10, Forgetmenot Bd., 10; High St., 44.88; S. Park, 41.49; Woodside, 15, 642.60
NEW BRUNSWICK.—New Brunswick, 1st*, 50.00
NEWTON.—Belvidere, 1st, Mrs. J. G. Shipman, 20.00
PITTSBURG AND ALLEG. COM.—Allegheny, 1st, 139.35; 2d, T. O., 4.25; Central, 11*; North, (T. O., 67) 194, S.S, 100, Westm'r League, 25; McClure Ave, 11.45, Gleaners, 12.60, Primary Cl., 30; 1st German, Y.L.B., T. O., 2; Avalon, T. O., 11; Bethel, S.S., 40.50; Clifton, 1.35; Concord, 6; Coraopolis, (T. O., 46.42) 72.02, Girls' Bd., T. O., 5, Boys' Bd., T. O., 6.16, Mr. and Mrs. Wm. C. Neeley, T. O., 75; Crafton, 25.50; Forest Grove, 12.75; Freedom, 5; Glenshaw, 10; Hazlewood, (T. O., 8.55) 33.55; Hiland, S.C.E., 20; Hoboken, Y.L.B., 40; Ingram, T. O., 11.60; Leetsdale, T. O., 35.50; McDonald, (T. O., 52.75) 73.30; McKee's Rocks, 6.25. Light Bearers, 10; Monongahela, T. O., 10.30; New Salem, 5*; Oakdale, S.C.E., 20, McJunkin Bd., T. O. 24, Girls' Bd., 30; Oakmont, T. O., 22.20; Pittsburg, 1st, 95, Young Voyagers, in mem., 10; 2d, Adelaide Howard Bd., (25*) 200; 3d, T. O, 100; 4th, 11.60; 6th, (T. O., 14.81) 19.81, Margaret McCandless Bd., 50; Bellefield, (T. O., 34.50) 69.50; E. Liberty, (T. O., 314.50, 21.50*) 504.25, Y.P. Ass'n. 100, Earnest workers, 24, Golden Rule Bd., 10, Happer, 5, Signet, (10*) 35, L. L. Bearers, 1.50; Edgewood Ave., T. O., 33.55; Highland, (T. O., 57) 71; Homewood Ave., T. O., 9.27, S.C.E., 5.40, L. L. Bearers, 2; Lawrenceville, (T. O., 5) 29; Park Ave., (T. O., 181.60) 193.55, S.S., 13.04; Point Breeze, (T. O., 105.45) 141.45, Shady Side, (T. O., 292.50) 492.50; Tabernacle, T. O., 13.10; Plains, 8.55; Sewickley, 32.60, Y.L.B., 12.52; Sharpsburg, T. O., 26.25; Tarentum, (T. O., 26) 39.25; Wilkinsburg, (T. O. 22.14) 49.14, Earnest Workers, (5*) 20; Cash, T. O., 85 cts., 3,561.31
SOUTH FLORIDA.—Sorrento, 2.80
WOOSTER.—Apple Creek, 12.50, S.C.E., 14.75; Bellville, 4; Canal Fulton, 5; Creston, 6.70; Hopewell, 10; Loudonville, 13; Mansfield, 19.15; Orrville, 10; Wayne, 4.25; W. Salem. 11; Wooster, 1st, Y.L.B., 20; Westm'r. 44.95, 175.30
MISCELLANEOUS.—Baltimore, Md., Bal. from Estate of Miss M. Purviance, 5; Indianapolis, Ind., Mrs. Wm. Dugdale, 25*; Kingston, Pa., in mem. Mrs. Ellen L. Welles, 25; Oakdale, Neb., Mrs. A M. Minton, 2*; Pittsburg, Pa., anon., 1*; Phil'a, O. E., 2*; Uniontown, Md., Miss M. Ferguson, 2, 62

Total for February, 1895, $7,095.02
Total since May 1, 1894. $55,067.74

MRS. JULIA M. FISHBURN, *Treas.*,
March 1, 1895. 1334 Chestnut St., Philadelphia, Pa.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to February 20, 1895.

BLOOMINGTON.—Bloomington, 2d, 108.04; Chenoa, 11.40; Clinton, 30; Gilman, C.E., 6.75; Mansfield, 3; Normal, Cheerful Givers, 5; Onarga, 14; Philo, C.E., 2.50, Jr. C.E., 2 50; Piper City, 5, $188.19
BOULDER.—Boulder, 5.50; Cheyenne, 9; Ft. Morgan, 6; Greeley, 8, 28.50
BUTTE.—Anaconda, 10; Butte, 30, 40.00
CHICAGO.—Austin. 40; Arlington Heights, S.S.M B., 29.26; Chicago, 1st, 27; 2d, 226.57, Pr. off., 161.32, Mrs. Wm. Blair, 400, S.S., 63.63, C.E., 25; 3d, 215, Boys' Bd., 7.50; 4th, 383, Y.W.S, 30; Christ Chapel, Sewing Sch., 13 75; 5th, C.E., 10; 6th, 88.40, Jr. C.E., 5; 41st St. Ch., 25; Belden Av. Ch., Bd., 5.60; Campbell Pk. Ch., 4; Jefferson Pk. Ch., C.E., 5; South Evanston. 34; Hyde Pk., 35, S.S., 50; Joliet, 1st, 5; Centra

Cb., 32.28, S.S., 16.27; Lake Forest, 57.95, Mrs. J. V. Farwell, 100, Y.P.S., 9.42 Steady Streams, 10.86; Manteno, 3; Oak Pk., 40; Riverside, 30 24, 2,189.05

CORNING.—Bedford, 4.35; Clarinda, 15; Creston, 9; Emerson, 5.25; Lenox, 10.25, Willing Workers, 2; Malvern, 7; Red Oak, 4.10; Shenandoah, 4, S.S., 13.85, 74.80

COUNCIL BLUFFS.—Audubon, 5; Council Fluffs, 5; 2d, Little Mission Bd., 53 cts.; Greenfield, 2.80; Woodbine, 5, 18.33

DENVER.—Denver, Central Ch., 50; First Av. Ch., 2.60, S. S.M.B., 10; 23d Av. Ch., 6; Westm'r Ch., 5.83; Highland Pk. Ch., 2.57, Girls' Bd., 12.50; North Denver, 5.10, Jr. C.E., 10, 104.60

DETROIT.—Ann Arbor, M.C.A Bd., 25, Y.L.S., 30; Detroit, 1st, Richardson Bd., 205; Central Ch., S.S., 20, S.S., 10; Mem'l Ch., 34.50; Trumbull Av. Ch, 84; Howell, 40; Mt. Clemens, 4.50; Northville, C.E., 15; Pontiac, S. D. Circle, 10; Springfield, 2.75, S.S., 1.25; Ypsilanti, 23, S.S., 6.46, 511.46

DUBUQUE.—Dubuque, 2d, C.E., 3.10

FT. DODGE.—Bancroft, 2; Boone, 2, C.E., 6.94; Burt, 1.94; Carroll, 7; Dana, 1.67; Glidden, 5.15; Grand Junction, 97 cts.; Jefferson, 3.88; Laurens, 2.91; Livermore, 5; Spirit Lake, 5.51, 44 97

FLINT.—Bad Axe, 12; Caro, C.E., 10, Jr. C.E., 5; Fenton, 2.86; Marlette, 1st, C.E., 4.50, 34.36

FREEPORT.—Cedarville, Sunbeam Bd., 6; Polo, 10.75; Winnebago, 34.60; Woodstock, 10, 61.35

HURON.—Clyde, 1.45; Republic, 2.14; Tiffin, 5.28, 8.87

IOWA CITY.—Bethel, 3.50; Columbus Junction, C.E., 20; Davenport, 1st, 22.50, Y.L.B., 31; Deep River, 2.20; Iowa City, 40, King's Messengers, 5, Keota, 2; Muscatine, 35; Montezuma, 10, King's Daughters, 5; Sigourney, 3; Tipton, 14.69; Scott Ch., 1.15; Washington, 48.09; Unity Ch., C.E., 5, S.S., 5; W. Liberty, 36.43; Williamsburg, 13; Wilton, 5, 307.56

LA CROSSE—La Crosse, C.E., 11.15; West Salem, 12.50; Neilsville, 2.74. 26.39

LAKE SUPERIOR.—Ford River, C.E., 5.10; Ishpeming, 5; Manistique, 2.60; Negaunee, 5, 17.70

MADISON.—Janesville, Bible School, 1; Madison Pr. off., 95; Prairie du Sac, 3, 99.00

MANKATO.—Mankato, 20; Marshall, S.S., 2; Pipestone, 2; Redwood Falls, 15; St. Peter, 8.25, S.S., 6.22; Wells, 2, 55.47

MATTOON.—Ashmore, 6, S.S., 9; Charleston, 1st, 4.55; Edgar, 5; Neoga, 6.50; Tuscola, 7, 38.05

MILWAUKEE.—Beaver Dam, Assembly Ch., 2; C.E., 3, Jr. C.E., 4; Milwaukee, Immanuel Ch., S.S., 25; Westm'r Ch., C.E., 5; Racine, 39, S.S., 6.97, 84.97

MINNEAPOLIS. Minneapolis, Bethlehem Ch., 38; 1st Ch., 53; Westm'r Ch., 239.96, Y.L.S., 100; 5th, 7.22; Stewart Mem'l Ch., 7.55, Y.W.S., 10; Andrew Ch., 13, 468.73

NIOBRARA.—Emerson, 7.45; Hartington, 5; Pender, C.E., 5, 17.45

OTTAWA.—Aux Sable, 5.13; Mendota, C.E., 50; Sandwich, 40, 95.13

PUEBLO.—Durango, 4.50; Monte Vista, 3.38; Pueblo, Mesa Ch., 24.64, 32.52

SAGINAW.—Alma, 25.48; Bay City, C E., 10; W. Saginaw, 1st, Seed Sowers, 10, 45.48

ST. PAUL.—Red Wing, C.E., 2.65; St. Croix Falls, 6.95; St. Paul, 9th, 2.75; Bethlehem Ch., 25; Central Ch., S.S., J. Rhildoffer gift, 50; Dayton Av. Ch., 29.72, C.E., 18; House of Hope Ch., 23 57, 158.64

SCHUYLER.—Brooklyn, 3; Chili, 3; Clayton, 1; Monmoutb, 114.62, S S., 11.57; Mt. Sterling, 12.22; Perry, 1.25; Quincy, 7, 153.66

UTAH.—St. George, Mr. G. M. Hardy, 2.50; Mrs. G. M. Hardy, 2 50, 5.00

WATERLOO.—Ackley, S.S., 19; Greene, 3.20; Marshalltown, 5, C.E., 8; State Centre, 13; Waterloo, Minnie Ritcbie Bd., 3, C.E., 10, 61.20

MISCELLANEOUS.—Argentine, Mich., Union Soc., 15; A Friend, 2; Mrs. Lyman Marshall, Interest, 24; Good Will, S. D., 20.60; Gautemala City, Mrs. W. F. Gates, 25; Cbicago. 3d, Y. P. Library Assn., 100, 186.60

Total for montb,	$5,161.13
Total since April 20, 1894,	$36,515.72

MRS. C. B. FARWELL, *Treas.*,
Chicago, Feb. 20, 1895. Room 48 McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for February, 1895.

BINGHAMTON.—Cortland, 8.50, Jubilee off., 57.50, Y.M.S., 1.46, Busy Workers, 14, Sunbeam Bd., 20; Owego, Jubilee off., 5.60, $ 07.06

BROOKLYN.—Brooklyn, Bethany, S.S., 8; Central, 40; Classon Ave., 68 75, Th. off., 84.81, Mrs. J. E. Hasbrouck, 375, Mrs. J. A. Wisner, 150, Mrs. J. W. Hollenback, 50, Bd., 5, S. S., 100; Duryea, Miss M. C. Love, 100; 1st, 12.30. Grace, 25; Greene Ave., 4.55; Mem'l, 18.67; Prospect Heights, 25; Ross St., 10.27; 2d, 16.66; South 3d St., 65.10, S S., 45; Throop Ave., 28.09, Y. L. S., 29.17, Helping Hand Cir., 1.75, In Duty Bound Cir., 1, Jr. C.E., 8, Mission, C.E., 3, Jr. C.E., 1.52; Westm'r, Y L. Guild, 4; Freight on boxes to Siam and Syria, 2, 1,282 64

BUFFALO.—Ch. of the Covenant, 10, Hopeful Band, 10, S.S., 10; Lafayette St., 2.25; North, 14.50; Park, 15; West Ave., 10; Westm'r, 6.88; Hamburgh, 10; Jamestown, S.S., 15; Portville, Y.L.S., 35, Whatsoever Bd., 10; Westfield, 30, 178.63

CAYUGA.—Auburn, Calvary, 10; Central, King's Daughters, 20; 1st, 25; Westm'r, 5.21, Girls' Bd., 1.10; Aurora, 25; Dryden, 3; Fair Haven, 7; a Friend, 315, 411.37

CHEMUNG.—Elmira, 1st., 46.35

GENESEE.—Attica, 16.11, S.S Soc., 10.98; Corfu, 25; North Bergen, 30.15; Perry, 45, Bd. of Willing Workers, 6; Warsaw, 68.34, 201.58

HUDSON.—Congers, Mrs. J. S. Gilmor, 5; Goshen, Y.L.S., Christmas off., 18.30; Middletown, 1st, 58.68; Milford, Pa., 3.41; Nyack, 1st, 21; Port Jervis, 16.65; Washingtonville, 25; West Town, 6, S.S., Christmas off., 12, 166.04

LOUISVILLE, KY.—Louisville, Central, 85; College St., 32.90; Warren Mem'l, 100, S.S., 75; Owensboro, 57, Bd., 10 15, C.E., 4.71, 364.76

LYONS.—Newark, 32.49; Wolcott, 15.50. 47 99

MORRIS AND ORANGE, N. J.—Morristown, South St., 150, freight, 2.50. 152.50

NEW YORK.—Montreal, Can., 330; New York, Adams Mem'l, S.S. Primary Cl., 10; Brick, 420, Branch S.S., 245; Central, 173.85, Jr. C.E., *special*, 18; Ch. of the Covenant, 15; Fifth Ave., Y.L. Branch, 30; First Union, 22; Fourteenth St., Jubilee off., 5, Chinese School, 25; Fourth Ch., 100; Madison Sqr., Mrs. John Crosby Brown, 100; Olivet Chapel, S.S. Miss. Soc., 15; Park, 104.45, Seekers for Pearls, 20.55; Phillips, 50, King's Daughters, 10; Spring St., Ivy Bd., 10; University Place, 850, Boys' Soc., 90, Emmanuel Chapel, Orange Cir., 23.75; West, 250; West End, Jubilee off., 50.41, Nimble Fingers, 25; Westm'r, 55; Miss A. L. Denny, freigbt to Syria, 7; Mrs. Wm. B. Stafford, Jubilee off., 5, 3,060.01

NIAGARA.—Albion, The Juniors, 60 cts.; Barre, 1.99, P. off., 4.37; Knowlesville, 5; Lockport, 1st, 25; North Tonawanda, 6.57, P. off., 5.32; Youngstown, 9, 57.85

NORTH RIVER.—Highland Falls, 1.43; Kingston, C.E., 7.70; Newburg, Union, 103; Poughkeepsie, 132.20, 244.33

ROCHESTER.—Avon, Central, 7; Dansville, May R. Smith Fund, 125; Gates, 10; Geneseo Village, 20, Systematic Givers, 35; Rochester, Brick, 315.93, C.E., 42 07; 1st, 50; Mt. Hor, 14; North, 50; St. Peter's, 20; Third, 24, S.S., 24.75; Scottsville, Bd., 10; Sparta, 1st, 33, 780.75

ST. LAWRENCE.—Gouverneur, 20; Morristown, Jubilee off., 5.68; Ogdensburg, Oswegatchie. 1st, Jubilee off., 9.30, Y.L.S., 5 05; Sacketts Harbor, 2.25; Watertown, 1st, Jubilee off., 50, a Friend, *special*, 25, 117.28

TRANSYLVANIA, KY.—Harrodsburg, 25; Lebanon, 10, 35.00

UTICA.—Boonville, 25; Clinton, 20, S.S., 25. Infant Bd., 2.89, Houghton Sem., 25; Holland Patent, 19; Ilion, Y.L.S., 5; Lyons Falls, 10; New Hartford, 25; Sauquoit, 10; Turin, 3.75; Utica, 1st., 125; Waterville, 25; Westernville, 5, S.S., 5, 330.64

WESTCHESTER.—Bridgeport, Ct., 15, Bd., 25; Dobbs Ferry, 30; New Rochelle, 2d, 18.75, Bd., 2.50; Peekskill, 1st and 2d, Cheerful Workers, 23.33; Rye, 185; South Salem, 20.12, C.E., 3.78; Stamford, Ct., 85; Yonkers, Dayspring, 1.42; 1st, 75, 484.90

MISCELLANEOUS.—A Friend, Jubilee off., 1; Branchport, N. Y., F.B.F., 1; Brooklyn, Westm'r, 6.30; Ithaca, 1st., S.S. Primary Cl., *special*, 9; Richmond, Ky., Jubilee off., 5; through Miss Babbitt, 22.55; through Miss Holmes, 10, 54.85

Total,	$8,124.53
Total since April 1, 1894,	$39,012.04

MRS. C. P. HARTT, *Treas.*
53 Fifth Ave., N. Y. City.

MRS. J. A. WELCH, *Asst. Treas.*,
34 West Seventeenth St., N. Y. City.

Receipts of the Woman's Occidental Board of Foreign Missions to February 23, 1895.

BENICIA.—Eureka, Jr. C.E., $10.00

SACRAMENTO.—Red Bluff, 25.00

SAN FRANCISCO.—San Francisco, St. John's, per Mrs. Borrowes. 10.00

STOCKTON.—Oakdale, 1.25; Stockton, 25, C.E., 10; Woodbridge, 5, King's Daughters, 1, 42.25

MISCELLANEOUS.—Miss Annie Waln, Phil'a, 50; W.F.M.S. American Pres. Ch., Montreal, 75, 125.00

Total for the month	$212.25
Total since March 26, 1894,	$5 199.69

MRS. E. G DENNISTON, *Treas.*,
920 Sacramento St., San Francisco, Calif.
Feb. 23d, 1895.

INFORMATION
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CONSERVATION, INC.